Watson's Magazine

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A MOST POPULAR IMAGE OF THE VIRGIN AND CHILD. IN THE CHURCH OF S. AGOSTINO, ROME

Watson's Magazine

THOS. E. WATSON, Editor

The Favorite Idol At Rome, Or How the Papists Worship Nero and His Mother

OUR frontispiece represents what is commonly known as "a most popular image of the Virgin Mary" and her first-born Son, Jesus Christ.

As a matter of fact, the image is that of Agrippina, the younger, the wife of the Roman emperor Claudius, and the mother, by a former husband, of Nero, the persecutor of the Christians.

In his "Roba di Roma," (page 140) the American scholar and sculptor, W. W. Story (son of Justice Joseph Story of the U. S. Supreme Court) says:

"In the church of San Agostino at Rome, there is a celebrated Madonna, usually supposed to be the work of Sansovino. It is in fact an antique group, probably representing Agrippina and the young Nero, which Sansovino with a few touches transformed into a Madonna and child. But since it has been newly baptized and received into the church, it has acquired great celebrity for its miraculous powers—and in consequence has received from the devout exceedingly rich presents of precious stones, valued at several thousands of dollars, which are hung upon its neck.

A short time since, the most valuable of these diamonds were missing: they had been stolen during the night; and scandalous persons went so far as to attribute the theft to one of the priests. However this may be, the loss of these jewels made a great sensation in Rome, and was the chief subject of conversation for days, and as a matter of course, all the people rushed to the "Libro dei Sogni," sought out the numbers for Madonna, diamonds and thief, and at once played them in the lottery, and, as luck would have it, these very numbers were drawn, to the great delight of the people, if not of the government, who thus lost a large sum of money."

It is not so very strange that one of the Madonnas should be a pagan Empress, and one of the infant Christs should be Nero. Roman Catholicism is a patchwork adaptation of ancient creeds, and its imagery might appropriately borrow the art, as well as the cult, of paganism.

When the Catholic bishops of Rome took over the Pantheon which Agricola had built, and converted it into a Christian church: when they appropriated the porphyry cover of the sarsophagus of the Emperor Hadrian, and dedicated it to Christian use as a baptismal font: when they laid gentle hands upon the bronze statue of Jupiter and re-named it Saint Peter, kiss-worn toe and all, who can feel surprise that they should disinfect a beautiful image of Agrippina, and consecrate the heathen woman to perpetual service as a facsimile of the wife of the jack-leg Jewish carpenter, Joseph?

Please rest your eye upon our frontispiece, and inquire of yourself whether you ever beheld a Hebrew matron resembling this Madonna!

Any one who is familiar with antique statuary, cameos, and medals knows that the face of this so-called Virgin Mary, *is classic*. It is the typical, idealized face of Grecian and Roman art. It would serve for a sculpture of Diana, Juno, Venus, or Minerva. It would serve as model for the typical Roman matron of the Empire. *It is not Jewish, at all.*

That it is an adaptation of a pagan statue to papal uses, is agreed among

The arrangement of the hair is the same—and it is *Roman* in both cases, *not Hebrew.*

The perfect beauty of the nose, brows and forehead is the same. The expression and set of the eyes is the same. The sweetness of the mouth and firmness of the chin, are exactly the same in both pictures. The proud, almost regal poise of the head, is the same.

Usually, a tender mother with her babe in her arms, will show the over-

AGRIPPINA, THE MOTHER OF NERO

experts; and the identity of the image with Agrippina seems to be established by a comparison with other acknowledged statues of the Roman Empress.

From "The Women of the Cæsars," by Guglielmo Ferrero, we take an illustration, which is known to be a "statue of Aggrippina, the younger," now to be seen in a museum in Rome.

Compare this picture with that of the S. Agostino "Virgin."

powering maternal love, either in the expression of the face, or the inclination of the head toward her infant, *or both*: in this picture, the woman seems unconscious of her child!

On the lap of the "Madonna," is the loose robe seen on the lap of the Empress. It was a garment peculiar to classic Greece and Rome, not to Judea.

Examine the picture of the Empress Livia, wife of Augustus, and mother of Tiberius, by a former marriage.

Notice how the arrangement of the hair corresponds with that of Agrippina and the S. Agostino "Virgin." *Even the veil on the head is the same as that worn by "the Madonna."*

There are the classic features, differ-

vas, in statuary, or on the lips of living men and women.

Of course, the clumsy, out-of-proportion crowns seen on the heads of the Madonna and the Child are not the work of classic art. They are ridicu-

LIVIA, THE WIFE OF THE EMPEROR AUGUSTUS

ent of course from those of the younger Agrippina. Altogether, it is a nobler face than that of the spurious "Virgin" and the genuine Agrippina, for it carries none of the doubts always involved in smiling features, whether on can-

lous, tawdry, unsymmetrical. They are the result of the "adaptation." If close inspection were permitted, it would probably be discovered that those absurd crowns, with the crosses on top, do not belong to the statues

and are but loosely attached. The Virgin's crown actually breaks through the curve of the arch, in which she is enshrined!

As to the statuette of the Child, see how heavy and coarse the features are! The mouth and nose are almost bestial. The chin is brutal, and the eyes close together. The neck apparently is thick and short. There is absolutely

But if this Roman child is Nero, no mystery remains. Such a face as that might lead to almost anything. It might develop into a bachelor priest who would prosecute a man like me for telling what he says to women; or it might evolve an Emperor who would sing of the downfall of Troy, while Rome was afire.

The face of that boy, in that woman's

FIG. 1. CHIEF VESTAL OF THE PAGAN NUNS OF OLD ROME

no suggestion of the mental; none, of the spiritual; none, of the Divine. And the vulgar manner in which the commonplace beefy infant—much too big for maternal arms! is covered with jewelry, is abhorrent to good taste, to say nothing of reverence.

Did Christ ever resemble that fat boy? Did the infant Jesus carry such a mouth as this? It is unbelievable.

arms, might even lead one into the Vatican, to be Pope of modern Paganism, the wearer of the three-storied flower-pot, the gate-keeper of hell and heaven; the banker whose assets are in Purgatory, where no papal drafts are visibly dishonored, and where his invisible funds are inexhaustible to the eyes of "faith."

As an illustration of how deftly,

modern popery converts to its own use the ideas, customs, and idols of the past, consider the following extract from Mr. Story's "Roba di Roma," page 179:

road from the railway station to Albano there is a little osteria where for many a year might be seen over the door a small antique figure in marble representing Fortune, half seated and

FIG. 2. PUBLIC PRIESTESS OF OLD ROME

"Unexpected transformations take place in Rome, and the statues of the ancient gods are sometimes received into the church by a new and Christian baptism. For instance, on the

resting against a wheel behind it, while its eyes were blinded by a band. From this figure the osteria was called La Ciechina (the Blind Girl), and was known by this name to all the neighbor-

hood. Mac was recounting this story in his amusing way the other day while walking up Albano with a friend, and as they approached the osteria he turned round to point out the statue in corroboration of his story, saying, 'There you will see at once that it is an antique statue of Fortune,' when suddenly he stopped, for nothing of the kind was visible. In its stead was a figure, manifestly antique, but representing the Madonna. The laugh was certainly against him at first, but he had the best of it at last, for a careful examination showed how the transformation had taken place. The band had been chiselled from Fortune's eyes, the upper circle of the wheel on which she stood had been broken away, so as to leave only a small arc under her feet, and lo! Fortune had changed into the Madonna standing upon the crescent, and is now worshipped in her niche over the door by the passing peasants, and has her novena prayed before her in December as if she had always been legitimately entitled to it."

While Italian popery has copied the antique with zeal, it has not always done so with fidelity. Thus, in robing the nuns in a distinctive garb, the pagans were much more artistic and hygeinic than the Roman Catholics.

Fig. 1 is that of the Mother Superior of the pagan nuns, *Virgo Vestalis Maxima*. Her face is severely ascetic, but seriously beautiful. The Catholic nuns who get out of the cloistered convents, and walk the streets in pairs, are not particularly attractive. Their general get up indicates a previous existence which has about put them into the season of the sere and yellow leaf. You never hear of any wild Lotharia eloping with one of those frayed and frazzled Sisters. Whatever day they have had, is over.

Fig. 2 is that of a Roman nun, a public priestess of Paganism. Nothing could be more graceful than her clinging vestments, more healthy than the loose drapery of the head, or more serenely dignified than her lovely face —a face upon which is written the melancholy of an intelligence which knows enough to know that nothing can be known.

The old riddle of the Universe, stamped on the gross lineaments of the Egyptian Sphinx, is also written upon the delicate countenance of the Pagan nun.

Associated Charity

Ralph M. Thomson

To set himself aright with God, and flee
The wrath to come; to save his glutted purse
From filthy beggars, who are prone to nurse
Grudges against each lordly Pharisee—
The plutocrat of boasted pedigree,
Inclined to count the poor he robbed a curse,
Will pay some fawning flunky to rehearse
A studied part, and dole out—Charity!

And yet that Lord whom he would emulate—
That Lord who healed the sick and raised the dead—
That Lord who lived to help the wretch in need—
Neither exacted tribute from the State
For doing good, nor bade the men He led
To levy taxes for one Christian deed!

Lord Macaulay and the Roman Catholic System

THE Romanist effort to chain up again the free thoughts of independent men, goes onward laboriously in these United States.

The leaders in the noble campaign, whose purpose is to have every American lip kiss the foot of an Italian priest, are all things to all men, and whenever they can find a crumb of comfort, they gladly seize it, hoping in time to get the loaf.

If the non-religious George Washington forbade his Continental troops the silly pastime of burning the Italian pope in effigy, that poor little fact, highly creditable to Washington's good sense, is paraded as an evidence of his profound regard for the Papacy.

If the inflexible deist, Thomas Jefferson—a man, of the world, a gentleman, and a diplomat—wrote a politely reassuring letter to the frightened Sisters of Something-or-other, in New Orleans, at the time when the priests were scaring them with raw-head tales of American heretics who were about to take possession of Louisiana, that soothingly genteel letter is dug up, flaunted and circulated as proof that Thomas of Monticello was secretly in love with Papa, of the Vatican.

Nor will we ever hear the last of the legendary priest, who braved the Potomac, on the night of Washington's death, to administer the mythical sacraments. It is vain to remind them that the occurrences at his bedside are as well known as those at the death of Jefferson; that there was no reason why Washington shouldn't have openly called in a priest, if he wanted one; and that his exalted position among the Masons, throughout his life, negatives the absurd notion that he had any predilection for popery.

Yet, strangely inconsistent, if not densely ignorant, these same American prelates picture King Henry VIII. as a typical monster of Protestantism, when every school-boy of eighteen, ought to know that he lived and died a most bigoted, intolerant and representative Catholic, who threw off the Romanist *rule*, but clung to his Romanist *faith*.

In this diligent search for crumbs of consolation, the American devotees of popery bandy the name of Thomas Babington Macaulay, English essayist and historian.

They assert that Macaulay declared the system of popery to be worthy of "the highest admiration." They also allege that he *predicted* the survival of the empire of Rome, beyond the period when our familiar and somewhat tiresome friend, "the traveller from New Zealand," would "stand upon a broken arch of London Bridge to sketch the ruins of St. Paul's."

Something too much of this we have read, recently.

If they keep on saying it, they will soon begin to believe it; and if it continues to circulate in sermons and newspapers, it may find general acceptance in that great world of non-readers who scout an incredible statement, when first made; doubt it, when it is repeated; and accept it, when repetition becomes constant and monotonous.

"*By this sign, conquer!*"

Just continue to say it, talking down all who deny it; and, after a while, historians will make a note of it.

As everybody remembers Macaulay was one of the bold, brilliant young men who made the Edinburgh *Review*. They were free lances, dashing raiders in the realm of letters. They laid about them with tremendous

vigor, upsetting the crockery in various directions, out of a spirit of youthful abandon, hilarious recklessness and pure love of combat.

For instance, young Henry Brougham jumped on the youthful poems of young George Gordon Noel Byron, tossing the poet upward in a truly bovine manner. Byron, as you will recollect, did not like this irreverent treatment of his boyish poetry: and consequently he drank several glasses, or bottles of port wine—I forget whether it was glasses or bottles—and sailed into "The English Bards and Scotch Reviewers," in so lusty a fashion that a duel or two hovered on the literary horizon, and no end of bickerings and heartburnings trailed along, behind.

Afterwards, Brougham, the slapdash Reviewer, became, as you well know, the radical member of Parliament, the great orator, the Counsel for Queen Caroline, the Chancellor, the Reformer, the book-writer, and the eccentric Lord Brougham—after whom a style of coach was named.

Macaulay was born in the year 1800; did not enter Trinity College until he was eighteen; graduated in 1822; and, three years later, began his "Essays."

If, knowing these facts, you would prepare yourself to discover much youthful effervescence in these celebrated compositions of Thomas Babington, you will not be disappointed. They reek with adolescent "brilliance." And while the Essay on Ranke's History of the Popes was written in 1840, the fatal "style," both of thought and expression, to which Macaulay had already accustomed himself in his "reviews," held him in its cruel, inexorable grip.

In writing the History of England, he was a comparatively sobered man; but in his Essays, the intoxications of fancy, of verbosity, of artistic form, continued to sport with his superficial knowledge, and to wreak havoc upon the sweet reasonableness of unadorned Veracity.

The review of "Ranke's History of the Popes," is the literary coach in which "the traveller from New Zealand" rides on his journey into our helpless midst.

In that review, Macaulay imagines the antipodal artist seating himself on the broken arch of London Bridge, and carefully sketching such remnants of the great Protestant church as may yet encumber the earth.

That was in 1840! Royal absolutism hung its pall over the European world, and the traditional partnership of King and Pope ruled the Continent, from the Bay of Biscay to the lower Danube.

Very serenely and imperially the church of Rome dominated the councils of monarchs whose father-confessors were Jesuits. In France, in Austria, in Southern Germany, in Belgium, in Spain, in Portugal, in Italy, the power of the Italian Papacy seemed good for ages. Nobody dreamed of the Era of Reform. The glories of 1848, of 1870, of Cavour and Mazzini and Garibaldi were all hidden from human ken. In England itself, abuses of law, of industrialism, of class-tyranny existed, right under Macaulay's eyes—and he saw them not. Vast changes were impending, and he knew it not. With the smug self-complacency of the English Whig, whose life was easy and whose connections were opulent, he looked out upon the work of British statesmanship, and saw that it was good. Reform, indeed, appeared to be needful in a few minor matters, but nothing in the nature of a social and political revolution were dreamt of in his commonplace philosophy.

Much less could he divine the overthrow of the Temporal power of the Pope, the violent separation of Church and State in France, and Portugal; and the creation of a United Italy, in which the Vatican is a barely tolerated anachronism.

To the eye of Macaulay, the Papal

empire was a possible permanence, a world-institution which might never fall, an organization which *could* survive the greatness of England. Hence, the vision of the New Zealander at London, amid the ruins of the British empire, and of the Pontiff at Rome, still the master of the world.

Let us examine Macaulay's review of popery, and see for ourselves what it is.

First, the brilliant essayist declares that, "No other institution is left standing which carries the mind back to the times when the smoke of sacrifice rose from the Pantheon, and when the camelopard and tiger bounded in the Flavian amphitheatre."

Is that statement true?

No, it isn't. Even if popery carried the mind back to Julius Cæsar, to Augustus, and Mark Antony, it would still be a modern institution in comparison to Buddhism, Confucianism, and Judaism.

Omitting all mention of lesser organizations, waiving the question of Masonic antiquity, and making no point on the spurious claims of the identity of popery with Apostolic Christianity, *it remains an indubitable historic fact, that the greatest religion of today, was always greater than Roman Catholicism, and is older by centuries than Christianity itself!*

How could Macaulay have lost sight of Buddhism? How could he have ignored the religion which has embraced a larger portion of the human family than any other? A religion from which popery drew its peculiar forms and ceremonies, its peculiar doctrines, its celibate priesthood and its infallible pope?

The question is baffling.

"The proudest royal houses are but of yesterday, when compared to the line of Supreme Pontiffs," says Macaulay, before whose kindling imagination and love of a fine sentence, sober facts "vanished away."

Everybody knows that the unbroken line of Confucius was hundreds of years older, when Macaulay wrote, than the "line of the Supreme Pontiffs."

The bishop of Rome never even asserted himself as Universal Bishop, until hundreds of years after Christ; and it was another series of struggling centuries before he was established in Gregory VII.

How could any historian assert that the institution of the Roman bishop was older than that of the bishop of Constantinople?

Each had the same origin, the same line of succession, the same continuous existence, and almost the same power. In Macaulay's day, the Russian Patriarch was not less powerful over boundless realms in the East, than the Roman bishop was, over the States of the West.

The vast stream of Christianity divided, *on the very question of Roman supremacy;* and the Eastern Christians had steadily refused to acknowledge this alleged primacy of the Western priest. Just as all Christian organizations had existed before the split over the Papacy, so the Eastern churches continued to exist, after the great schism.

If Macaulay had tried, he could have traced some royal houses, some aristocratic families, and some human institutions—to say nothing of laws, customs, and religious sects—far beyond the era at which he assumes that the Papacy began.

In saying that "the august dynasty (of the Popes) extends, till it is lost in the twilight of fable," Macaulay shows his own failure to study the subject. The origin of the Papacy is as easily traced to a definite beginning, as the imperial office of the Hapsburgs, or the kingly state of the Hohenzollerns.

If it had been a question of the origin of the Etruscans, the Romans, the

Aryans, the Celts, the Basques, or the civilizers of China, India and Egypt, Macaulay could be excused for hiding his head "in the twilight of fable." But to use that expression towards the modern evolution of the Italian Papacy, is sheer evasion. He knew quite well that the blaze of publicity lit up the entire period embraced in the progress of Christianity. He knew perfectly well that not a single actor on the Roman stage played his part in the imperial drama, without adding his name to the list preserved in historical records.

That an obscure Hebrew, moving for three years within a small sphere of a remote province, should escape the notice of Roman writers, is nothing strange. Not until Paul came to Antioch, Athens and Rome, was Christ known to the empire. It does not mystify us in the least, when we are told that even the Jewish historian did not mention Christ. Contemporaneous historians of England and America do not refer to John Wesley, to Joseph Smith, to Alexander Campbell and Mary Baker Eddy. Nearly all dynamic movements in the moral and religious world have their unnoticed beginnings.

But when Macaulay virtually says that a line of Supreme Pontiffs of the Christian faith could have existed *at Rome*, and could have been lost "in the twilight of fable." *during the Christian era*, he might just as well have said that the Hudson River could have been lost at Albany, or the Nile at Cairo.

How is it conceivable that any great European fact could be lost in the twilight of fable, subsequent to the creation of the Roman Empire?

We not only have the record in books, but also the imperishable testimony of stone and marble and bronze. We not only know who were the great personages, but how they looked, how they bore themselves in private and in public We know the personal peculiarities of the great—know whom they loved and whom they hated. We know the poets, philosophers, orators, lawyers, generals, statesmen, politicians, and demagogues. We are familiar with every member of the imperial families of Augustus Tiberius, Caligula, Claudius, Nero, Domitian, Elagabalus, Vespasian and the glorious Antonines.

In all this Western pageant we see the distinct figure of every conspicuous character, claimed *then* to be in existence. Ask us who were the authors of history, of rhetoric, of satire, of comedy, of ethics, of jurisprudence, of philosophy, and we can tell you. Ask us who were the sculptors, the architects; the builders of amphitheatres, aqueducts, roads, bridges, temples, and we can tell you. Ask us who were the men in supreme authority, in Church and State, in the Army and in the Senate; and we can tell you.

But we cannot name a single Christian Pontiff! Why? BECAUSE THERE WAS NONE.

Christian bishops came and went at Rome, as they did at Carthage, Alexandria, Ephesus, Antioch and Constantinople. But the Supreme Pontiff of the Roman empire was—*the Emperor himself.*

No matter how loudly the imperial master of the State might profess to be a Christian, *he continued to hold the office of pagan Pontifex Maximus.*

Corresponding to this office and a complement to it, was that of Supreme Nun—*Vestalis Maximae*—and history has preserved the name of these Supreme Vestals, during the identical ages which Macaulay refers to as "the twilight of fable."

Thus we have in permanent record, not only the names of the Supreme Pontiffs of Paganism, but also the names of the Supreme Vestals. The line is unbroken for nearly 400 years *after* Paul planted Christianity at Rome.

Why is it that the Supreme Pontiffs *of Christianity* were at this very time lost in the twilight of fable? The answer is simple—*their alleged EXISTENCE is a fable.*

Not until the era of Theodosius the Great (4th century) could it even be pretended that there was such an institution as the Supreme Pontiff of the Western Christian Churches.

Macaulay (in 1840) saw no sign that the term of the Pope's long dominion was approaching: therefore, he thought it possible that this papal power "may still exist in undiminished vigour when some traveller from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London Bridge to sketch the ruins of St. Paul's."

In less than ten years from the date when Macaulay saw no sign of the end of Papal domination, the Supreme Pontiff, disguised to escape personal violence at the hands of *Italian Catholics*, was running like a scared rabbit, through the tunnel which connects the Vatican with the Tomb of Adrian. (Castle of St. Angelo.) From the desecrated mausoleum of the enlightened pagan Emperor, this detested and detestable Pope of the Christians, fled to Gaeta; and when he re-ascended the pagan throne of Supreme Pontiff, the bayonets of a French army were his temporary and unstable support.

So much for the prophetic vision of Macaulay!

In searching for crumbs of comfort, do the Romanist prelates ever read what Macaulay says about the "absurdity" of transubstantiation? With scorn, he refers to this alleged change of bread and wine into flesh and blood, and adds, "A faith which stands *that* test, will stand any test."

So it will. A faith which deprives you of common sense, is precisely the faith which prepares you to blindly accept your literature, your beliefs, your laws, your institutions, *and your remission of sins* from a fellow man.

Because of the freaks of "faith," as manifested by men of whom better things might have been expected, Macaulay had "ceased to wonder at any vagaries of superstition." (So have *you*, no doubt.)

"Four times . . . has *the human intellect* risen up against her yoke"—the yoke of the Italian church.

Could any accusation against Italian popery be more damning than that it is a yoke upon "the human intellect?"

God gave us the intellect: who gave Italian priests the right to put a yoke upon it?

Speaking of the horrible crusade by means of which the Italian pope devastated the beautiful, progressive cities of Languedoc, Macaulay writes—

"Rome cried for help to the warriors of Northern France. She appealed at once to their superstition and their cupidity. . . . . A war, distinguished even among wars of religion by its merciless atrocity, destroyed the Albigensian heresy; and with *that*, the prosperity, the civilization, the literature, the national existence, of what was once the most opulent, and enlightened part of the great European family."

"At this period were instituted the order of Francis, of Dominic, *the tribunal of the Inquisition.*"

In short, the Italian papacy, to insure its own supremacy, destroyed a Protestant *civilization*, and established the hellish Inquisition!

Macaulay says so—Macaulay, *whom the American prelates of Rome call to court, as a witness in their favor!*

The brilliant Essayist next enters into the labyrinth of European politics and statecraft, emerging with the statement that popery lost nothing after the first half-century of the

Reformation. On the contrary, she regained much of what had been captured by Protestantism. Macaulay sagely says, that *force, persecution, and wars* had little to do with this!

To be patient with a statement so incorrect, so profoundly misleading, requires the patience of the Job-like philosopher. To say that Charles V., Francis I., Ferdinand II., Philip II., Catherine de Medici, Louis XIV.; Popes like Leo, Borgia, Julius, Paul and Clement; Jesuits like Loyola, Tellier, Aquaviva, Lamormain, Caraffa, and Petre; Inquisitors like Torquemada and the Dominicans; army-leaders like Tilly, Pappenheim, Wallenstein, Alva, and Guise—to say that such tremendous agencies had little to do with regaining the lost ground of popery, is an almost incredible affront to the intelligence of the average reader of history.

What became of the Christianity of the Eastern provinces of the Roman Empire? The victories of Moslem hosts stamped it out.

What became of the Protestantism of Bohemia, Austria, Italy, Spain and France? The Catholic armies, and the Catholic Inquisition stamped it out. It was destroyed in blood and fire! It was the colossal crime of religious history, committed in the name of the Nazarene, who said "Love your enemies."

Did Macaulay say that the Roman Catholic system was worthy of the greatest *admiration?* Not at all. What he did say, was altogether different, namely:

"It is impossible to deny that *the polity* of the church of Rome is the very masterpiece of human wisdom. In truth, nothing but such a polity could, against such assaults, have borne up *such doctrines.* The experience of twelve hundred eventful years, the ingenuity and the patient care of forty generations of statesmen, have improved it to such perfection, that among *the contrivances of political abilities* it occupies the highest place. The stronger our conviction that *reason and Scripture* were decidedly on the side of Protestantism, the greater is the reluctant admiration with which we regard that system of tactics against which *reason and Scripture* were arrayed in vain." (Italics mine.)

The most significant and valuable portion of Macaulay's Essay is that in which he points to the beneficial effects of Protestantism, and the baleful consequences of Italian popery. In substance, he asserts that *Roman Catholicism blights every nation it rules!*

As our American prelates do not quote this passage from Macaulay, I beg leave to place it before you:

"The geographical frontier between the two religions has continued to run almost precisely where it ran at the close of the Thirty Years' War: nor has Protestantism given any proofs of that "expansive power" which has been ascribed to it. But the Protestant boasts, and most justly, that wealth, civilization, and intelligence have increased far more on the northern than on the southern side of the boundary; that countries so little favoured by nature as Scotland and Prussia are now among the most flourishing and best governed portions of the world—while the marble palaces of Genoa are deserted—while banditti infest the beautiful shores of Campania—while the fertile sea-cost of the Pontifical State is abandoned to buffaloes and wild boars. It cannot be doubted, that since the sixteenth century, the Protestant nations—fair allowance being made for physical disadvantages—have made decidedly greater progress than their neighbours. The progress made by those nations in which Protestantism, though not finally successful, yet maintained a long struggle, and left permanent traces, has generally been con-

siderable. But when we come to the Catholic Land, to the part of Europe in which the first spark of reformation was trodden out as soon as it appeared, and from which proceeded the impulse which drove Protestantism back, we find, at best, a very slow progress, and on the whole a retrogression. Compare Denmark and Portugal. When Luther began to preach, the superiority of the Portuguese was unquestionable. At present the superiority of the Danes is no less so. Compare Edinburgh and Florence. Edinburgh has owed less to climate, to soil, and to the fostering care of rulers, than any capital, Protestant or Catholic. In all these respects, Florence has been singularly happy. Yet whoever knows what Florence and Edinburgh were in the generation preceding the Reformation, and what they are now, will acknowledge that some great cause has, during the last three centuries, operated to raise one part of the European family, and to depress the other. Compare the history of England and that of Spain during the last century. In arms, arts, science, letters, commerce, agriculture, the contrast is most striking. The distinction is not confined to this side of the Atlantic. The colonies planted by England in America have immeasurably outgrown in power those planted by Spain. Yet we have no reason to believe that, at the beginning of the sixteenth century, the Castilian was in any respect inferior to the Englishman. Our firm belief is, that the North owes its great civilization and prosperity chiefly to the moral effect of the Protestant Reformation; and that the decay of the Southern countries of Europe is to be mainly ascribed to the great Catholic revival."

Referring to the revolt of the human intellect against popery, in the 18th century, Macaulay says—

"On the one side was a church boasting of the purity of a doctrine derived from the Apostles; but *disgraced by the massacre of St. Bartholomew, by the murder of the best of kings, by the war of Cevennes, by the destruction of Port-Royal.* On the other side was a sect laughing at the Scriptures, shooting out the tongue at the sacraments, but ready to encounter principalities and powers *in the cause of justice, mercy and toleration.*"

In other words, the French scholars and philosophers rose in defiant rebellion against the stupidities, the absurdities, the vast imposture of Italian popery. "A bloody and unsparing persecution, like that which put down the Albigenses, might have put down the philosophers. But the time . . . had gone by."

Here we have one of Macaulay's frequent self-contradictions. He had already told us that the stupendous efforts put forth by Popes and Kings to crush Protestantism, *by force of arms*, had had little or nothing to do with the losses of the vanquished!

Unwittingly, he bears evidence to the moral victory won by the Protestants even in their physical defeat. If the time for popish use of armies, racks, dungeons, and the blazing pile of wood had gone by, whose seed-sowing and heroic sacrifice wrought the mighty change?

If the 18th century free-thinker could in safety sneer at the booby dogmas and baboon rites of Roman Catholicism, some moral force of titanic power must have been at work on the hearts and minds of men—and that power was *not* popery. What was it, if not Protestantism of the bravest, broadest sort?

The truth-seeking American who wishes to see how the matured Macaulay described popery, *as a political power*, seeking to regain its lost empire by Jesuit intrigues and Stuart perfidies, should read his history of England—especially Chapter VI.—wherein the true character of this Italian church is portrayed.

Macaulay remarks, as others have done, that those Roman Catholics who renounce their faith do not become Protestants. Nations that break the chains of the Papacy, do not embrace any other form of Christianity; neither do they adopt any other form of religion.

A profounder statement would have been, that no people ever voluntarily laid down one *organized religion*, to take up another. The reason is apparent: the organization may be intact, impregnable, long after the religious spirit has left it.

The paganism of the Roman Empire was never more splendid and powerful, as an ecclesiastical mechanism, nor more apathetic as a religious worship, than when Constantine overthrew it by law. Its temples, monuments, statuary, ceremonial, and outward displays were *so* gorgeously complete, that Roman Catholicism is using them at this day.

Grecian mythology was in its fullest blossom, in elegant, ornate, magnificent *expression*—in literature, art, the sculptor's statue and the architect's temple—when the real life was gone, and when the organization itself had lost the germinal vitality. At the rude touch of superior *force*, the ancient religion of the Greeks—joyous, sensual, in many respects poetic and sublime—passed out of the activities of contemporaneous life, to take its permanent place in the memories of mankind.

The religions which have had their origin in our Bible show a wonderful vigor in the germ, *in the root*. There is a constant tendency to throw up shoots, beside the old tree—shoots which spring from the original soil, suddenly, luxuriantly, *rebelliously*. It is always as though there was an eternal life *hidden in the source of Christianity*, struggling for its true expresison, its true embodiment, its true sphere of action in this wicked world.

It is as though some immortal Spirit were in the agonies of the effort to find a voice that would reach erring men, a message that would cheer the despondent, teach the ignorant, inspire the timid, and tell the torch-bearers how to keep the Open Road.

Touching with fire the tongues of poor, illiterate fishermen, the words of Jesus Christ winged their way into the myraid hovels of the Roman slave, the down-trodden peasant, the outcasts of society, who were ill at ease in the marble halls of Jove. Instead of a sensuous life ending at the grave, and a flat submission to the over-lordship of wealth, the Apostles cried out with a loud soice, saying—

"Behold! *We* are not clad in golden tissue, like the proud priests of paganism. *We* are not living in luxury, on the fatness of the land. *We* are not engaged in the vanities and vainglories of rearing vast structures of brick and stone and marble, in which to preserve the forms of worship.

We follow a Master who had neither silver nor gold, whose earthly possessions were the clothes that covered his nakedness, whose daily bread was the gift of friendship or of charity.

We follow a Lord who told the rich man to bestow his wealth upon the poor, who taught us to forgive our enemies, to return good for evil, and to love our neighbors as we love ourselves.

We came to put an end to the earthly altar and the brutal sacrifice of lambs and bullocks and doves. Away, forever! with the barbarous notion that the smell of blood, of burning flesh, of the hoarse cry of the vultures of Death, are sweet to the senses of Divinity.

We come to proclaim the Universal Fatherhood of God, and the Universal Brotherhood of man!"

No wonder that the pagan priests were confounded, and that the veil of *their* temple was rent.

In an evil day, the Christians fol-

lowed their ambitious leaders into a partnership with imperial crime, power and wealth. For many a century, enthroned Might both in State and Church, trampled upon Right. Deeds were done in the name of Christ that would have blenched the cheeks of Nero. Expanding in worldly growth, Christianity swelled outwardly, until the cast-off vestments of elaborated paganism fitted the Christian church, the Christian priest, the Christian congregation, and the Christian Pope.

In the wardrobe of older religions, Roman Catholicism found its clothing. In the ritual of mythology, of Judaism, of Buddhism and of Zoroastrianism, the Roman prelates found their dogmas and their ceremonial.

Great cries of protest went up, as Popery evolved from the simple creed of Christ: those cries were choked in blood. "Gag, if you can; kill, if you must!" was the ruthless motto of a centralizing policy that never stopped until arrogant Hildebrand, Pope Gregory VII., could say, "*I am as God on earth.*"

Then, the evolution was substantially complete; the rest was detail.

Eternally vigorous, the old roots of Christianity shot up new life, new growth, in the disciples of Tyndale and Wycliffe, in the followers of Jerome and Huss, in the persistence of the Waldenses. In the fullness of Time, came Farel, Luther, Ulrich, Zwingle, Melancthon and Knox; and again there was primitive Christianity in the lives and walks of men.

Again, the processes of evolution were set in motion by clerical ambition, and *the organizations of Protestant* churches became rich, powerful, proscriptive, reactionary, sacerdotal.

The Archbishop of Canterbury was the English pope; his clergy gambled, guzzled wine, "followed the hounds," and sold up parishioners to collect "the free-will offering to the glory of God."

A proud hierarchy established itself over the Calvinists, the Lutherans, the Baptists, the Episcopalians. Religion took up its residence in the palace, in the chapel of the king, in the velvet, gold-embossed Prayer-book of aristocrcy.

Theoretically, the creed of Christ was still that of the Publican: practically, it was that of the Pharisee.

Then the immortal Spirit wrestled again for a victory, and its voice was heard among the lowly, on the common, at the mouth of the mine, in the shabby conventicle where the working people met. *It was Wesley, preaching to the poor.*

In the Old World and the New this Apostle—as pure minded as John, as tireless as Paul—proclaimed the simple creed of the Master who called the illiterate fisherman to be his brother, the illiterate Mary to be his sister, and the widow with the one mite to be his best beloved financial support!

Methodism shook the established Church to its very base, reared an impassable barrier to Popery, evangelized the multitude, and organized its conquests. Has organization dimmed the radiance of its swords of flame? Has organization evolved a proud, tyrannical hierarchy? Is the church of John Wesley losing its hold upon the common people? Is it following the beaten path which led Pauline bishops to the empty palace of the overthrown Pontifex Maximus?

Woe to the Christians who rejoice in a million-dollar church!

Woe to the Christians who imagine that any costly joining together of bricks and mortar, stone and cement, marble and brass can contribute to "the glory of God."

Whenever religion concerns itself chiefly with outward show, its soul is dead. *The cathedral is the monument that marks the grave.*

The most tragically pitiable of all earthly spectacles is, the million-dollar church, the rented pew, the salaried

choir, the Pharisee congregation, and the stereotyped preacher whose sermon sounds like a phonograph record, minus the melody.

And now isn't it a ghastly thing, when we see the inauguration of an advertised Go-to-Church movement; an embroidery of vaudeville "attractions" sugar-coating the pill of devotional exertion; a gambling device, with a lottery ticket leading the believer back to the straight and narrow path; an elaboration of street parades with brass-bands and banners, drum and fife, swords and rifles, reviewing stands for the upper prelates in Christ to proudly smile down from their "thrones" upon the adoring military array of the modernized fishermen of Galilee; the gorgeous Cardinals dwelling in Pilate's palace, attended by Roman soldiers, and passing penal sentences upon such new and poverty stricken sects of Christians as claim the right to worship God as the Apostles worshipped, as the Primitive Church worshipped, as Christ himself worshipped in the loneliness and blood-sweat of Gethsemane?

It only needs a Protestant lobby, at Washington, to co-operate with the Roman Catholic lobby, in the glorious effort to write the word "God" into the fundamental law which all of them are there to violate.

The Protestant lobby says to the Catholic lobby, "Help us to filch ducats out of the public treasury, and you may have a share."

The Catholic lobby says to the Protestant lobby, "Aid us in capturing the Army and Navy, and we'll aid you in getting unconstitutional Sunday laws."

Chorus of both lobbies: "Let us unite to rule mankind, levy tribute upon producers, fill our coffers with treasure, and spend it to exalt our Episcopacy, while luxuriating in a splendor of living such as no pagan priesthood ever enjoyed."

In the great centres of population, we exchange pulpits: the sermon in one will suit the other: put it on the graphophone and sell it by the sheet. We tacitly agree not to protest against popery: popery tacitly agrees not to protest against *us*. In this game, popery has the infinite advantage of a perfected organization, the Argus eyes of its secret societies, the impenetrable screen behind which useful crime is committed; the unconquerable stupidity of credulous mankind which cannot believe that a fair face can cover a foul heart; a complex system which few understand, and a Bible that nobody reads.

Therefore it is the truth now, as it was in Macaulay's day: those who abandon popery do not become Protestants—and that is the fault of the Protestant churches, which are too clearly on the road to centralism, clericalism, and sacerdotal intolerance.

The great facts which Macaulay overlooked are these:

Buddhism still satisfies the largest number of men; Confucianism has a majority over Roman Catholicism; Mohammedanism occupies the primitive home of Christianity, and repels every assault which both Popery and Protestantism make upon it.

More significant than everything else, the Christians of all sects are dwindling in comparison to the non-believers; and it is the Christian churches that stand for Toryism, Capitalism, Class-legislation, Special Privilege, and social, political, industrial Wrong.

People deserting Popery do not flock to other organized churches, *because* the abuses which disgust men with Popery are too often found in the other organizations.

In despair, the dissenter says to himself—

"I will live my own life, cling to my own creed, rest my weary head upon the altar of my own conscience, serve

God in my own way, deliver my message as the inner voice bids me do, accomplish my mission to the best of my poor strength and wisdom, knowing, after all, that my Creator made me just what I am; and that my feet are his runners, my hands his workers, my intelligence his servant, my heart his temple, my soul his ward."

Nobody can prove that Christ ever intended to organize a church, much less an ecclesiastical system. He certainly never said that membership in a corporation is necessary to salvation.

The Hapsburgs, the Holy Roman Empire, and the Papacy

LET a score of men come together, for any social, commercial, political or religious purpose, and begin to devise and discuss ways and means: in a little while it will be seen that the majority are ciphers, and that one or two or three are trying to lead. All things being equal, the ablest will take the place that nature gave him the strength to claim.

In the olden times the Judge of the barbarous tribe was undoubtedly the man who was thought to be the wisest. The Chief was the warrior who was bravest, strongest, *and luckiest.* As these civil and mlitary head-men were chosen by the free vote of the tribe, the office of Judge and of Chief went from man to man, as the years rolled by. The tribe made the few and simple laws necessary to their primitive condition. The tribe divided the lands once a year, and gave to each family its home.

The Judge heard all disputes, decided each case on its merits, and the tribe enforced the decision.

The Chief led the warriors on marauding raids against other tribes, or in the distant ventures which might mean the conquest of more desirable lands. In time this Chief was called "King," a word which meant, in our familiar phrase, "The ablest to do things."

The free men of the tribe elected him; after he had been chosen, they lifted him—seated on one of their broad, bull-hide shields—and cheered him, (as we would say) by loud shouts and by the clashing of swords on their brass-rimmed bucklers.

Not so many years ago, we still could see a faint survival of this ancient Teutonic, Celtic, and Gallic custom in "the chairing" of a public man who had done something which thrilled his people.

The old prints of the 18th and early 19th centuries will show you the proud citizen seated in a chair, and borne on the shoulders of his enthusiastic neighbors.

A variation of the honor is, "the shouldering" of the hero of the hour, the catching up of the person, and the carrying him around on the shoulders of huzzaing friends—a performance which illustrates how easily the sublime may become the ridiculous.

When the King happened to be an exceptionally shrewd, selfish and ambitious tribesman, he might hold the office all his life; and if his life proved to be a long one, he might have a son who matured into manhood during the leadership of his father: this son might resemble his sire in prowess, in shrewdness and in ambition; and it might happen that this son, on the death of

his father, would secure his own election to the vacant Chieftaincy.

If so, hereditary monarchy began, *right there*. As a matter of fact, that is precisely the way all monarchies originated. The strongest man became leader, and in the course of time, the son succeeded the father. The form of election by the tribes, continued long after the kingship had become hereditary in the same family.

In the beginning, there was no claim whatever of "Divine Right." In the beginning, there was universal recognition of *the elective character* of the office.

Consequently, the right of the people to revolutionize the Government, depose unworthy kings, and establish a new order of things, is nothing in the world but the re-assertion of the primitive rights of the tribe.

When our forefathers declared that all government is founded on the consent of the governed, and cannot justly rest upon any other basis, they merely re-affirmed a doctrine that is as old as the human race.

This "Divine Right," Me-and-God jackassery had no existence among the early Teutons, Celts, Indo-Germanic peoples. Not until the Bishop of Rome conceived the accursed idea of a world-empire—a universal Theocracy—did Europe begin to be desolated by the Me-and-Godism of kings, czars and emperors.

In all of the older empires—such as Rome, for example—an imperial father might be followed by a worthless son, but in such a case, the son was soon murdered, and another emperor chosen. No Divine Right kept a Commodus on the throne of the Antonines. No dread of a Pontifical curse kept the Romans from rising against Nero and Caligula. It was only when Superstition had cowed mankind, that such imbeciles and such monsters as the kings of Spain and the emperors of Germany were safe from the vengeance of the people.

How the elective bishops of the democratic church at Rome gradually grew in ecclesiastical and political importance, after the Emperor removed the capital to the Bosphorus, I have already related in "The Roman Catholic Hierarchy"—the book for which I am still being prosecuted in the Federal Courts of this supposed country of free speech and free press.

When Cardinal Hildebrand became the power behind the throne with Pope Nicholas II., (1058-1061) he arbitrarily ousted the people and the clergy from their share in the election of popes. He concentrated the authority in the college of cardinals. This was a revolution. At one blow, he destroyed the Christian-church democracy of a thousand years, and created a clerical aristocracy which sought to rule the world through a monarch of their own choosing, the Pope.

When Hildebrand became Pope, in 1073, he took the name Gregory VII., and at once set about establishing a despotic Theocracy, whose head should be God-on-earth, with all princes and peoples at his feet.

From that time onward, the history of Europe is the record of bitter, bloody struggles between Church and State—*the Civil power striving to maintain the supremacy which had never before been questioned.*

Of course the most dramatic episode in the head-strong career of Gregory VII., is the submission of Henry IV., Emperor of Germany. The picture of a great monarch standing in the snow, outside the castle of Canossa, praying for peace with the peasant who had risen to be Pope, struck the imagination of men, and it was never forgotten.

That the Emperor stooped, in order that he might conquer, was apparent a

short while afterwards, when the haughty Pope tasted the gall and wormwood of defeat, became a fugitive from Rome, and died "like a dog" at Salerno. (1085.)

But Gregory bequeathed his baleful, un-Christian conception of the Papacy to his successors; and the conflict between a Church which claimed universal dominion, and a State which fought to maintain its independence, went on, from generation to generation. In this unnatural contest, countless lives were sacrificed, rich provinces desolated, the humanities well-nigh banished, and the European world plunged into the horrors of the Dark Ages.

The wide-spread carnage, entailed upon the Roman Empire by the disputes over the true nature of Christ (whether he was like unto God, or was of the substance of God,) had so weakened the West that the Northern barbarians made it their prey: and then ambition of the Athanasians expanded into a determination to not only make all human beings orthodox, but to make them see in the Pope a God, at whose command the gates of Heaven and Hell closed or opened.

When men accepted excommunication as civil death and eternal damnation, it is no wonder that darkness covered the earth, and benumbed mortals trembled at the frown of a monk.

The ugly word "forgery" plays a big part in the evolution of the "Vicar of Christ." Leaving out the tamperings with Scriptural texts, the interpolations which favor popery but contradict Christ and the Apostles, the historian is amazed at the success of such patent fabrications as the Isidorian Decretals and the Donation of Constantine. Those forgeries changed the course of history; and when at length Catholics conceded that they *were* fictitious, their purpose had been accomplished.

The supreme, unlimited prerogatives of the Pope had been recognized, and the mythical gift of Constantine had been rendered useless by the real donations of Pepin, Charlemagne and the Countess Matilda of Tuscany.

The Bishop of Rome was not only the spiritual sovereign, but had become a temporal monarch. In both capacities he must henceforth be reckoned with. Hence we see him, through the murk of the Middle Ages not only striving to make foreign kings his vassals, but to establish his own despotism over the Italian cities.

The German house of Hohenstauffen produced two great men, Frederick Barbarossa, and Frederick II.; and their reigns were prolonged contests with the Popes. It was the struggle of the Civil power, the State, to escape the octopus tentacles of the episcopal power, the Church.

Owing to the destruction of European libraries, the closing of the schools, the shackling of free speech, the frightful persecution of all who differed from the Roman clergy, the combat between German emperors and Italian priests was unequal. Ghostly weapons turned the edge of swords. The anathema of the Church appalled the stoutest hearts. Again and again, the Emperor, *fighting for civil liberty*, was so weakened by papal thunders, that his armies melted away.

The world of today cannot realize the heroism of Henry IV., of Barbarossa, and of Frederick II.

These powerful Germans were, in a sense, the forerunners of Frederick the Great, of Gustavus Adolphus, of Maurice of Saxony, of William the Silent. Particularly might Frederick II. be regarded as the royal *avant courier* of the modern State, modern literature and mental independence.

But the war between these Hohenstauffens and the Italian papacy never ceased, until the last prince of the house had been cruelly put to death.

Then came Rudolph of Hapsburg, a Swabian count, who was the candidate of the papal party for the imperial crown. (1273.) The Pope was paid for his support by the cession of Sicily and Lower Italy, an empire in themselves.

Up to this time the head-gear of the Popes had been the biretta (red cap): it was now changed to *the double crown*, symbolical of the spiritual and the temporal power. (The triple crown was as yet afar off.)

In 1303, the Emperor Rudolph the Stammerer made the surrender for which the Papacy had so long contended: he acknowledged that the civil and military rights of the German Empire were subject to the Pope as overlord!

When the "Vicar of Christ" tried the same game with the King of France (Philip the Handsome) he was snatched off his throne, made a prisoner, and died of rage, grief and shame!

For many a year, the Popes were tools of French monarchs, and Rome was forsaken for Avignon.

During the dark centuries that saw the Popes furiously engaged in politics, the Papacy itself broke its spell. It became so clear to all eyes that the "Vicar of Christ" was more eager for money and power than any other potentate in Europe; it was so scandalously apparent that his zeal for the promotion of his "nephews" was a parental ambition for his bastard sons; it was so well known who were the concubines of the various successors of Gregory VII., that all the West insensibly drifted into a scantily veiled mockery of the priesthood and the Church. When Dante, the Catholic, domiciled popes in hell, and when Petrarch, the Catholic, hotly denounced the sodom-like debaucheries of the papal court at Avignon, men could no longer be blind and deaf to the awful impostures of Rome.

Worst of all, two priests, one a Frenchman and the other an Italian, contended frantically for the headship of the Church, each cursing the other with frightful anathemas, and each drawing after himself a train of warring prelates.

Papal ordnance boomed: papal missiles hurtled through the air: papal cohorts clashed against each other in Spain, France, Italy, Germany, England and Scotland.

According to Pope Boniface, he was God-on-earth, and Benedict was anti-Christ, the son of Belial, the enemy of God.

According to Pope Benedict, Boniface was anti-Christ, the son of Belial, the enemy of God.

Boniface damned Benedict, all his works and all his deluded followers.

Benedict damned Boniface, all his works, and all his deluded followers.

That kind of thing lasted for twenty years! Who cannot see that the Popes themselves laid the foundations for the revolt of the human intellect, for the Renaissance, for the Reformation, for the civil and religious liberty of modern times? Their own monstrous pretensions, greed, lust, tyrannies, hypocrisies paved the way for their overthrow.

The scandal continued to distract the European world until it culminated *in three Popes!* Gregory, Benedict and Alexander denounced each other as impostors, heretics, &c., and each of these Gods-on-earth had his devoted following. Yet the impossibility of three at a time was obvious, and the uncertainty as to each, naturally bred doubt as to all.

The Council of Constance (1415) at length met to adjust these calamitous dissensions, and it commenced its holy work in a truly papal fashion by burning at the stake John Huss, the Bohemian Catholic, a critic of the papacy

and a heroic advocate of Scriptural Christianity.

The unity of the Church was restored by the deposition of Pope John XXIII., against whom such terrible accusations were made in the Council that I dare not print them lest another Federal grand jury indict me for publishing the truth on Roman Catholicism.

(Of the other two Popes, Gregory XII. resigned, and Benedict XIII. was deposed by the Council in July 1417.)

On Nov. 11th, 1417, an Italian of the Colonna family was elected by 23 cardinals and 30 prelates representing the five nations taking part in the Council, viz.—Germany, England, France, Italy and Spain.

Under this new Pope Martin V., and at the instance of the Emperor began the ferocious war upon the Hussites of Bohemia.

Even after all this, the Roman Catholic system did not purge itself, and return to the standards of primitive Christianity. On the contrary, it went from bad to worse. The infatuation of the higher clergy seemed a moral blindness. They had so long abused the name of God in covering their sins, and were so confident of their power to crush opposition, that they put no restraint upon their lusts, were deaf to mutterings of indignation, and had no eyes for signs of the coming storm.

One of the Prince-Bishops, Jean de Bourgogne, boasted of his voluptuous vices, and was served at the altar, in his cathedral of Cambray by thirty-six illegitimate sons!

Pope Innocent VIII. had so many bastards, acknowledged to be his, that he was cynically nicknamed "the father of his country."

Pope Sixtus IV. established a system of licensed brothels in Rome, and reaped a yearly harvest of 80,000 ducats from the industry of the Scarlet Woman. (Harmsworth's History of the World. Vol. 5, p. 3755.)

No wonder Erasmus poured out the phials of his wrath against papal corruption, and pleaded for reform. No wonder that Luther heard the Roman priests laugh as they went through the mummery of changing bread and wine into flesh and blood; and no wonder that the honest German peasant returned to his monastery with a mind filled with new thoughts.

No Pope was ever crowned before Nicholas I. (858 to 867.) He may be called the first medieval Pope. In his opinion, the social, political and religious system of Christendom was based upon the Papacy. To the Pope all the rulers of the world must bow. Hence, the head of the Italian church could set up and pull down kings and princes, release people from one allegiance and transfer them to another. Thus, he transferred the hereditary crown of Charlemagne to Hugh Capet, Duke of Spoleto; the crown of Sicily, to a prince of the house of Anjou; the throne of England, to a king of France; and sold Ireland—already a Christian, but non-papal kingdom—to the Norman marauder, Henry II.

It was after this monstrous claim had been arrogated to itself, that the Papacy declined in purity and in spiritual authority.

The unseemly and sanguinary struggles with the lay rulers of kingdoms were demoralizing, but the wars of Popes against Popes were destructive. A spirit of mental unrest began to move among the common people, and to this unrest succeeded a desire for more light. There began to be a demand for the Bible, translated into the common language, in order that the average layman might read it.

As a natural consequence, the priests began to burn such copies of the Book

as were found—at Metz, for example—and a series of councils not only forbade the publication of the translated Bible, but theological works, also. (See Harmsworth's History of the World, Vol. 5, page 3746.)

The utter contempt into which the masses of the people had sunk, viewed politically, is shown by the manner in which populous, wealthy and prosperous provinces were transferred by marriage.

Thus the daughter of the Emperor Sigismond wedding a Hapsburg, carried to him the thrones of Hungary and Bohemia. She inherited them from her father and they went with her to her spouse.

In like manner, another Hapsburg prince, Maximilian, married the daughter of Charles the Bold (or Rash) of Burgundy, and carried the Netherlands as part of her dowry. The great, opulent cities of Ghent, Bruges, Antwerp, Brussels, Liege, &c., went along with the bride, as so many jewels and trinkets.

The son of Maximilian and Mary (the Burgundian princess) was the Handsome Philip who espoused Crazy Jane, the daughter of that sweet old person, Ferdinand of Spain. The son of Philip became the mighty Emperor Charles V. of Germany, and the sire of that devil in doublet and trunk hose, Philip II.

You will remember how Luther arose in the reign of Charles V., the Italian pope at that time being Leo X.

You will remember that the mighty Charles endeavored to stamp out the "heresy" of the ex-monk of Wittenburg, and failed.

It may not be amiss to remind you that the principal heresies of Luther were, his denial of the right of the Pope to sell pardons for sins, his contention that God alone can forgive sins, his denial that the wine and bread of the Last Supper can be made blood and flesh, his doctrine of Justification by Faith, and his stout assertion that the Pope had no right *to murder people for not joining the Roman Catholic Church.*

When Maurice of Saxony turned on the Emperor, and came so near capturing him at Innspruch, it was not long before the treaty of Passau was made, wherein Religious toleration was granted to the Protestants.

How the Emperor faded away into the monastery of Yuste, where the gouty glutton soon ate and drank himself to death; and how his bigoted, dull and pitiless son, Philip II. wasted the soldiers and the treasures of Spain in the barbarous and persistent effort to stamp out Protestantism in the Netherlands, is a story familiar to all who have a common acquaintance with modern history.

What took place in Germany itself where Charles' brother Ferdinand succeeded him as Emperor, is not so well known, and it may be that you will be interested to learn.

(To be concluded in next issue.)

Hon. S. G. McLendon's Awakening to the Danger of Roman Catholicism. A Letter to Mr. Watson and a Postscript

A LETTER was written in 1912, by Hon. S. G. McLendon and read at the time to Justice Hill of the Supreme Court and others, before the investigation; and the postscript after investigation of certain questions of far more than personal concern.

In substance, this letter was just such a communication as slumbering Protestants write to Protestants who are not asleep. It expressed the current opinion that Popery might have been a bad thing in the Middle Ages, but never could be dangerous again. Mankind are now too enlightened to be ruled by priesthoods, religious persecution is a thing of the past, Watson exaggerates the encroachments of the Italian church, &c., &c., &c.

A year later, the altered conviction of Mr. McLendon appears in the following, which he calls the Postscript.

In the foregoing letter the writer expresses the sentiments of religious liberty which are dominant throughout Protestant America, but exposed at the same time that ignorance whose amiable non-resistance constitutes the ambush under cover of which Italian Papal power sends parthian arrows into the American Constitution.

A year after this letter was written the writer, as attorney, was employed to defend Mr. Watson in the Courts against charges that can never be sustained. Preparation for the trial, owing to the unusual circumstances surrounding the prosecution, not only invited, but demanded an investigation, which soon revealed the writer's previous indifference to or ignorance of many historical facts. Among the facts which had escaped his attention or his memory were these:

The Bull, Unam Sanctam, of Boniface VIII., proclaiming:

"Both, therefore, are in the power of the church, the spiritual sword and the material sword; the latter to be used for the church, the former by the church: the one in the hand of the priest, the other in the hands of kings and soldiers, but wielded according to the will and sufferance of the priest."

The declaration by Gregory XVI., during the administration of President Jackson, that—

"The unrestrained freedom of thinking and of openly making known one's thoughts is not inherent in the rights of citizens and is by no means to be reckoned worthy of favor and support."

The declaration of Brownsons Review in April 1845, during the administration of James K. Polk.

"If the church should direct the Catholic citizens of this American Republic to abolish the Constitution, the liberty and very existence of the country, as a sovereign state, and transfer it to the crown of Louis Napoleon Bonaparte, they are bound by a divine ordinance to obey."

The declaration of Brownson's Review, January 1853, during the administration of President Taylor, that—

"She (the church) has the right to judge who has or has not, according to the law of God, the right to reign—whether the prince has, by his infidelity, his misdeeds, his tyranny and oppression, forfeited his trust and lost his right to the allegiance of his subjects, and therefore, whether they are still held to their allegiance, or released from it by the law of God."

The declaration of the Shepherd of

the Valley, of St. Louis, November 23, 1851—

"If Catholics ever gain an immense numerical majority, religious freedom in this country is at an end. So our enemies say. So we believe."

In July 1852, during the heated controversy between the Catholics of Buffalo and the hierarchy, as to which should be obeyed in temporal matters, the laws of New York or the will of the Roman hierarchy, the Freeman's Journal, the official organ of Archbishop Hughes, said—

"The great conservative and living principles of our civil and political institutions are henceforth to be identified peculiarly with the Catholic church and its friends. Every year that rolls by will make this fact more clear and will develop its consequences more fully"

A year later, when Franklin Pierce was President, the Pope sent Cardinal Bedini to America to settle the Buffalo dispute. Dr. Von Holst says—

"There was a peculiar humor in the fact that the Federal Government placed a United States ship at the disposal of the Roman Prelate, who had come over to the country to sit in judgment in a conflict between Episcopal assumption and a law of the State of New York—and who as was to be expected, decided in favor of the bishop—to travel the Great Lakes, a journey which he, of course, desired to make only for his own personal pleasure and information."

On Bedini's visit to the United States, see Congressional Globe, 1st Session, 34th Congress, 172, 173 and Appendix page 969. Also von Holst, Vol. V., 85-105.

While Abraham Lincoln was President, Leo XIII., said in his encyclical, "Chief Duties of Christian Citizen:"

"And inasmuch as the destiny of the State depends mainly on those who are at the head of affairs, it follows that the church cannot give countenance or favor to those whom she knows to be imbued with a spirit of hostility to her, to refuse openly to respect her rights, to make it their aim and purpose to tear asunder the alliance that should, by the very nature of things, connect the interests of religion with those of the State. . . . In short, where the church does not forbid taking part in public affairs, it is fit and proper to give support to men of acknowledged worth, and who pledge themselves to deserve well in the Catholic cause, and on no account may it be allowed to prefer to them any such individuals as are hostile to religion."

Another fact, which had escaped the writer's attention or his memory, was the following statement from Abraham Lincoln:

"As long as God gives me a heart to feel, a brain to think, or a hand to execute my will, I will devote it against that power which has attempted to use the machinery of the courts to destroy the right and character of an American citizen. I do not pretend to be a prophet. But though not a prophet, I see a very dark cloud on our horizon. And that dark cloud is coming from Rome."

It is needless to turn further the pages of an open book.

I present to the country, Abraham Lincoln as leading counsel for Thomas E. Watson.

His prophecy, premonitorally verified in the Watson prosecution, should startle into quick consciousness of danger, the sluggish mind of the nation.

Abraham Lincoln, leading counsel for Thomas E. Watson says:

"As long as God gives me a heart to feel, a brain to think, or a hand to execute my will, I will devote it against that power which has attempted to use the machinery of the courts to destroy the right and character of an American citizen."

If the right of one, why not the right of all?

What are you going to do to save your Constitutional rights?

It was the South's greatest orator who said—

"He who saves his country saves all things, and all things saved do bless him; he who lets his country die, dies himself, ignobly, lets all things die, and all things dying curse him."

Your right to freedom of speech, to freedom of the press and freedom of conscience—your Constitution, guaranteeing these, is the issue in the Watson case.

The most pathetic petition to be found in the political history of the world is that of the peasant republics of Switzerland addressed to the French Directory, April 5, 1798. It was in part as follows—

"Nothing can in our eyes equal the misfortune of losing the Constitution which was founded by our ancestors, which is adapted to our customs and needs, and which has for centuries enabled us to reach the highest attainable point of comfort and happiness. Could any other conceivable form of government put the sovereign power so completely in the hands of the people, or establish among all classes of citizens a more perfect equality?

In other countries, perhaps the people have still something to wish for in these respects.

But we, descendants of William Tell, whose deeds you laud today; we whose peaceful enjoyment of these constitutional privileges has never been interrupted up to the present time, and for the maintenance of which we plead with a fervor inspired by the justice of our cause, we have but one wish and in that we are unanimous; it is to remain under those forms of government which the prudence and courage of our ancestors have bequeathed us as a heritage."

Will the day come when such a petition as this will go from the American citizen to the Pope of Rome? Is not that day visibly approaching? Start at your capital city, Washington, let the eye sweep the horizon, and then tell your children what you see.

Is America silently drifting to Papal dominion and supremacy, while South American countries are openly repudiating the doctrines of Papacy? Let us see.

The Constitution of Chili, 1833, Article 4, is as follows:

"The religion of the Republic of Chili is the Roman Catholic Apostolic, to the exclusion of the public exercise of any other."

July 27, 1865, the following amendment to the Constitution was made:

"It is hereby declared that under Article 4, of the Constitution, those who do not profess the Roman Catholic Apostolic religion are permitted to practice their religion inside private buildings belonging to them. Non-Catholics shall be permitted to found and support schools for the instruction of their children in the doctrines of their religion."

Argentina has met the claim of universal and Supreme Papal authority with more courage than has been exhibited by the United States.

The Argentine Constitution of 1860, Part First, Article 2, reads:

"The Federal Government supports the Roman Catholic Apostolic church." It thus adopts Romanism as a religion.

It also provides, Article 14:

"All the inhabitants of the nation shall enjoy, subject to the laws regulating their exercise, the right to freely profess their religion and the right to teach and to learn."

Argentina thus repudiates the intellectual slavery imposed by Gregory XVI. But in addition to this, the Argentine Constitution provides, Article 86, Section 9:

"He (the President) can, with the advice and consent of the Supreme Court, grant or refuse passage to decress of the councils, bulls, briefs and

rescripts of the Supreme Pontiff of Rome, but said grant or refusal shall be made by law, whenever the ecclesiastical enactments affected by either action contain provisions of general or permanent character."

Catholic Argentina, under its Constitution of 1860, officially recognizes Romanism as a religion but also officially repudiates the politico-religious assumptions of Papacy.

November 15, 1889, Don Pedro abdicated the crown of Brazil, and in a single day without bloodshed, a republic was formed.

The Constitution of 1891 provides, Article 72, Paragraph 4:

"The Republic recognizes only the civil marriage, the solemnization of which shall be gratuitous."

And Article 72, Paragraph 7:

"No church or worship shall be officially subsidized or made dependent on, or connected with, the government of the Union, or of the States."

But read Article 70, Paragraph 1, which is as follows:

"The following shall not be registered as electors for State or Federal elections:

1. Beggers.
2. Persons not knowing how to read.
3. Soldiers on pay.
4. Members of Monastic orders, companies, congregations or communities of whatsoever denomination, subject to vows of obedience, or rules or statutes, implying the surrender of individual liberty."

Brazil, the second largest Republic in the Western Hemisphere, gives freedom to all religions; constitutionally repudiates the doctrines of Papacy and disfranchises her citizens for membership in any order whose vows of obedience, rules or statutes imply the surrender of individual liberty.

Argentina, the third largest Republic, whose capital is the largest city South of the Equator, and the fourth largest city in the Western Hemisphere, declares specifically that any bull, brief or rescript of the Supreme Pontiff of Rome, is inferior to the laws of that Republic.

There are sixty million persons in the United States that belong to no church, and twenty-three million enrolled as members of Protestant churches, that enjoy civil and religious liberty under the Constitution. To these Papacy says your religions are unlawful, your marriages are void, your children are illegitimate, and let me once get control, and civil and religious liberty will be at an end. Who denies that these statements are true? When reminded of the multiplying evidences of Papal encroachment, made with openly avowed intention of substituting the will of the Pope for the will of the people, Americans draw themselves within the impenetrable darkness of their own ignorance, and take to their heels, exclaiming, "I am opposed to religious bitterness."

These words fall trippingly from the trembling tongue of the politician whose heart is set on the flesh pots of office, but inability in the masses to see the difference between religious freedom and an Italian politico-religious propaganda, may prove fatal to their liberty—religious as well as civil.

The United States should abolish the office of Chaplain in the Army and the Navy, and should at least put itself abreast with Brazil, and disqualify from holding office by election or appointment in the civil, military or naval service of the United States, members of Monastic orders, companies, congregations, or communities of whatsoever denomination, subject to vows of obedience, or rules or statutes, implying the surrender of individual liberty, or recognizing any union between Church and State.

The United States should go further

and adopt from the German Constitution the principle that Federal law must be enforced by the State and by State officers, in order to prevent a Federal oligarchy already dangerously near.

The foregoing is written in June 1914, as a postscript to my letter of April 1912, to Mr. Watson.

"If I have spoken evil, bear witness of the evil; if well, why smitest thou me?"

Coca-Cola—and the Circuit Court of Appeals

Dr. Harvey W. Wiley
(In "Good Housekeeping," October, 1914)

IN March, 1912, in the United States District Court of East Tennessee, sitting at Chattanooga, the celebrated Coca-Cola case reached its first judicial stage. On June 13, 1914, the second stage was reached when the decision of the Circuit Court of Appeals of the Sixth United States Circuit was rendered. The time elapsed was two years and three months. In June, 1914, the same Circuit Court handed down a decision in the Killifer baseball contract case, which had been decided in the District Court of Judge Sessions, in Michigan, only a few weeks before. When the public health is in question it seems that the courts move with snail-like slowness; on the contrary, when a baseball contract is at stake, with motor-car celerity.

Without submitting to the jury the question of harmfulness to health, the Coca-Cola case terminated at Chattanooga in a decision by Judge Sanford that the caffein in Coca-Cola was not an *added substance*—because it was a part of the original compotents of which this synthetic preparation is made. This opinion threatened the very foundations of the food law. I know Judge Sanford well, and there is no more devoted friend of the food law than he. The law, as he read it, left him no other course. It followed from the Court's ruling that arsenic, strychnin, carbolic acid, morphin, nux vomica, lead salts, and the whole category of poisons could easily be incorporated as original constituents of a synthetic food. Not having been "added"—according to the opinion of the Court—they were without the jurisdiction of the law.

It was confidently believed by the friends of pure and wholesome foods that a ruling so inimical to the very life of the law would not be sustained by the higher court. That hope has not been realized. On the contrary, the Circuit Court of Appeals has gone far beyond the ruling of Judge Sanford, and has pointed the way to a progressive poisoning of the people under the protection of the law. The Court, composed of Judges Warrington, Knapper and Denison, was unanimous in the opinion prepared by Judge Denison. It lays down a rule for the general interpretation of the act, minimizing the importance of safeguarding the health, and accentuating the purpose of preventing fraud. It says, "The general purpose and intent (of the act) must be deemed to be the prevention of fraud and deception—so that the person can get the thing he has a right to suppose he is getting—rather than the protection of the public health to the extent of preventing the purchaser from deliberately and intentionally buying a

particular food which is what it purports to be, even though a jury might think it 'deleterious.'"

POISONOUS FOOD SALABLE.

This is "going some!" Under this ruling the law could not be invoked to prevent the sale of any poisoned food if the label carried a statement of its presence—a jury to the contrary notwithstanding. This certainly was not the purpose Congress had in view. It was universally understood that the manufacture and sale of foods to which had been added anything prejudicial to health was to be absolutely forbidden. This was the plain intent of Congress, as set forth in the language of the act. The Circuit Court cites, as justification of this revolutionary construction, the fact that foods and drugs are placed on the same footing in the law—and that as most drugs have distinctly poisonous properties, so, too, may foods. This is a strained interpretation which is totally foreign to the express purpose of the act and, therefore, not justified under the established rules of judicial interpretation.

The Court says: "There can be no room to suppose that the act was intended to prohibit broadly the sale of all deteterious foods, and not to prohibit with equal breadth the sale of all poisonous drugs. The latter supposition is impossible; and so the former cannot be accepted." The Court also justifies a former opinion of a court that "the statute was intended to protect the public health from possible injury" on the ground that "the very word adulterated imports fraud and deception." Thus, adulterated foods are forbidden only because of "fraud and deception," and the protection of the public health is only a mere unimportant incident!

After thus spilling the life-blood of the food law with one fell blow of the judicial snickersnee, the Court comes to the only point at issue in this case: Is caffein in Coca-Cola an added substance? The Court proceeds to a very lengthy, involved, and labored discussion of what "added" means. To one who was present at all the hearings when the bill was before the committees of Congress for a period of twenty years this discussion is surprising. There never was any doubt in the mind of any member of Congress as to what the word "added" meant. Its meaning is as clear as sunlight. All the maze of legal precedent stirred up by the Court can not for a single moment cloud the vision of what was the idea before Congress. Anything placed in a food product by the agency of man is an "added" substance. Anything placed in a food product by the hand of nature is not an "added" substance. The Court bewails the lack of a standard. Nature has fixed that standard. The Court says because the word "added" was left out of the section on confectionery there is justification of the present ruling. The term "confectionery" itself means that which is made. It is not a natural product. Hence, leaving off the term "added" shows exactly what Congress had in view. To the mind of Congress everything in confectionery is "added." Hence the omission of the word "added" in connection with the clause under discussion is extremely significant. It proves the very opposite contention to that claimed to be the meaning of Congress by the Circuit Court.

IT IS, BUT IT ISN'T.

The very language of this decision itself recognizes that caffein is an added substance. In the description of the process of manufacture I read, "In the manufacturing process water and sugar are boiled to make a syrup; this boiling is repeated; then caffein *is added.*" And yet the Court says it isn't added. The Court even goes so far as to say

that if caffein were not added to Coca-Cola *it would be adulterated*. Even on this ground Coca-Cola is an adulterated article, for when first made it contained cocain, derived from coca leaves. It was not until this fact was disclosed by the chemist of the Bureau of Internal Revenue, in 1898, that the manufacturers left it out! Cocain was a distinctive feature of the original Coca-Cola, coming from the coca used in its manufacture, just as a part of its caffein came from the cola used. To remove this valuable ingredient without changing the name of the product is then an adulteration, under the court's decision. The man who purchases a coca preparation has the right to get cocain! Instead of using the potent coca leaf at present the manufacturers of Coca-Cola get the exhausted coca leaves of the cocain manufacturer and use them instead of the real leaves. To repeat—cocain was one of the distinctive constituents of the original article, and the Court says of such an article, "*If it is omitted the article is adulterated.*"

HOW CAN THEY EXPLAIN IT?

I can not go into a detailed discussion of the Court's ruling that Coca-Cola is a distinctive name. To me it is incredible to believe that without offense of ethics and law, a manuacturer can call a parched cereal "Grape-Nuts" and a concocted beverage containing no cocain "Coca-Cola." Such a proceeding violates all rules of honest labeling. If the purchaser of Coca-Cola has any idea whatever suggested by the name of what he is buying it must of necessity be erroneous. He gets none of the characteristic ingredients of coca, and the evidence at Chattanooga showed that the content of cola was quite infinitesimal. Even the ruling of the Circuit Court would not lead buyers to know that in purchasing Coca-Cola the valuable thing they buy is extracted from the sweepings of the tea trade. Coca-Cola if anything is a "descriptive name," and the things it describes are not in it in any notable quantity!

The Court says the "duty of the Court is to give effect if possible to every clause and word of a statute, avoiding, if it may be, any construction which implies that the legislature was ignorant of the meaning of the language it employed." This decision accentuates the idea that Congress was wholly ignorant of the meaning of the word "added"—thus violating the very principle of construction which is quoted with approval.

No label I have ever seen on a Coca-Cola package ever yet told a purchaser that it contained no true coca, and only a trace of cola, but that its chief ingredient, caffein, on the effect of which its continued sale rests, is an alkaloidal extract from tea-sweepings, which produces a habit, insomnia, and finally may wreck the nerves.

To those who disdainfully deny the habit-forming tendency of caffein, the active principle of both coffee and Coca-Cola, the following letter, just received from a social-service worker in North Carolina, is respectfully referred:

"In my work with boys and girls, here in the South, I am constantly running up against the Coca-Cola habit. They call it the 'dope' habit. I am very anxious to have authentic information of what constitutes the drug part of this beverage. . . . It is one of the things we have to fight here, for the 'dope' habit gets a bad hold on many—especially among working boys and girls. I would be very grateful to you, indeed, if you could give me the desired information, or tell me where I can get it, for it is one of the many habits undermining the lives of the youth here."

A bright-eyed small boy of ten was turned over to me by his mother, the other day, for a few plain words as to why he had better drink lemonade and

grape juice instead of Coca-Cola. I told him the story, without exaggeration; just what was in it, and why caffein, in either coffee or Coca-Cola, was not good for a growing boy. His eyes grew steadily larger, and at the end he said with great earnestness: "But why do they let them make it? The signs all say 'Delicious, Refreshing.'" Why, indeed?

HERE'S NEWS, INDEED!

The new information given by the Court concerning the preservation of apples with boric acid, thus promising the users of borax in food immunity, within the jurisdiction of the Circuit Court, in the use of this forbidden article, is a valuable contribution to science. I was unaware that borax as a constituent of apples was put there by nature for preservative purposes. I thought it was incidental to the soil. This will be a blow to the cold-storage warehouses! Borax is certainly cheaper than ice. The scientific delusion of this decision is as follows: "The boric acid found in apples is a preservative. If certain apples which are to be preserved are not up to the maximum in this element did Congress intend to forbid supplying the deficiency from another source?"

Such language as this is the *ultima thule* of cataslysmic construction. Such unfortunate opinions as these, striking down all the safeguards that Congress intended to throw around human foods—that our people might be nourished, not flushed with chemicals and paints—hasten the day (which I, for one had hoped might never come) when a long suffering people shall be permitted to recall the judges from the bench.

"One More Unfortunate"

St. George Best

One more unfortunate,
Weary of breath,
Rashly importunate,
Gone to her death.
—Hood, The Bridge of Sighs.

Cold on the marble slab she lies,
With parted lips and upturned face;
No luster in those staring eyes,
And in that swollen form no grace.

Forever stilled the voice that once
Rose sweeter than the night-bird's song;
Her feet no more will lead the dance
Where love's gay votaries surge and throng.

One might think she would forget
In death her rubies and her pearls,
Save for the jewelled dagger yet
Imprisoned in her tangled curls.

This was a lover's gift, no doubt;
Perhaps his hand first placed it there;
For men will ever rave about
The glory of a woman's hair.

She was but one of them whose lips
Have drained the bitter dregs of shame;
Who seek to hide in life's eclipse
The ruin of a battered name.

The false Judean's fate betide
That man—and lofty minds approve—
Who basely wins, then throws aside
The treasure of a woman's love.

O ye that tread the chancel dim,
In rustling silks and costly lace,
Whose voices raise the solemn hymn,
Whose lips address the Throne of Grace!

She was your sister whom abuse
Dragged downward to the depths of shame;
And ye who sit in cushioned pews
Have loves and passions much the same.

Perchance when He that reads the heart
Makes up at last His dreadful scroll,
To you may come the word, Depart!
To her, Thy wrongs have made thee whole!

Roman Catholicism

Claude C. Jones

IT is my desire to be fair and truthful in the discussion of Roman Catholicism. The truth is horrible enough. I desire it understood that these sermons are not against Roman Catholics, but against Roman Catholicism. There are many splendid characters whose loyalty to this church is remarkable. I speak of the organization and not of the individual members.

Some refer to the bravery of certain priests as proof that theirs is the true religion. I answer by referring to the millionaire Stephen Girard in Philadelphia. In 1793 his city suffered from a frightful epidemic. Girard went from house to house, ministering to the sick, comforting the sorrowing, and helping to bury the dead. He had the means of putting himself miles away from this diseased city, but he stayed. He was a deist; he had no faith in Jesus as Christ. Was it his religion that made him do these noble deeds?

At the head of a bridge in Austerlitz a French regiment bravely fought the enemy. Napoleon had ordered them to remain there. "Soldiers," he said, "stand there and fight to the last; you will all be killed; but you will save the army, and we will gain the day!" What made them do this? Religion? No! They knew nothing but to obey the command of Napoleon. What body of men is so well disciplined as the priests of Rome? When the word of command comes from their superior, the Pope, they know nothing but obedience. Many will die like heroes. Why call this a proof of true religion if the others are not?

SCRIPTURE PASSAGES.

It is well to have berore us a few passages from the Bible, passages applicable to Roman Catholicism, even though some were not originally so intended:

"This people honoreth me with their lips;
But their heart is far from me,
But in vain do they worship me,
Teaching as their doctrines the precepts of men." (Matthew 15: 8-9.)

"And call no man your father on the earth: for one is your Father, even he who is in heaven." (Matthew 23: 9.)

"Faithful is the saying, if a man seeketh the office of a bishop, he desireth a good work. The bishop therefore must be without reproach, the husband of one wife, temperate, soberminded, orderly, given to hospitality, apt to teach; no brawler, no striker; but gentle, not contentious, no lover of money." (Timothy 3: 1-3.)

"And upon her forehead a name written, mystery, Babylon the Great, the mother of the harlots and of the abominations of the earth." (Revelation 17:5.)

BRIEF HISTORY OF ROMAN CATHOLICISM.

Roman Catholics refer to the conversation between Jesus and His disciples. At that time Jesus asked: "Who do men say that the Son of man is? And they said, Some say John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets. He saith unto them. But who say ye that I am? And Simon Peter answered and said, Thou are the Christ, the Son of the living God. And Jesus answered and said unto him. Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my

Father who is in heaven. And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matthew 16:13-19.

The Roman Catholic church interprets this passage to mean that the church was founded on Peter and to him was given unusual power. Protestants understand that Jesus was explaining to Peter that the church was not founded on a man, but on Jesus whom Peter had just confessed as the Christ, the Son of the living God.

Gardinal Gibbons in his widely circulated book: "The Faith of Our Fathers," (page 119) says: "The Catholic church teaches, also, that our Lord conferred on St. Peter the first place of honor and jurisdiction in the government of His whole church, and that the same spiritual supremacy has always resided in the Popes, Bishops of Rome, as being the successors of St. Peter. Consequently, to be true followers of Christ, all Christians, both among the clergy and the laity, must be in communion with the See of Rome, where Peter rules in the person of his successor."

Alex. C. Flick in "The Rise of the Mediaeval Church," (page 76) writes:

"The Roman Catholic belief is that Jesus came to organize His Church on earth; that He appointed Peter to be His successor and head of the Church; that Peter went to Rome, established the Church there in the great capital city, laboured as its head twenty-five years, and died there as a martyr; that Peter transmitted his leadership and primacy to the Bishop of Rome, whom he appointed as his successor, and who in turn transferred it to succeeding popes; that the Roman Church, therefore, is the only true church, and that these contentions are conclusively proved from the Bible, the Church Fathers, traditions, and monuments."

These claims are seen to be extravagant when it is found that there is no Scripture proof that Peter was ever in Rome. Indeed, some passages suggest the opposite. When Paul wrote to the Christians in Rome, he mentioned by name various persons there but does not refer to Peter. When Paul was in that city, he wrote nothing about Peter's being there. The claim of Peter's supremacy is equally unfounded. There is not one Bible passage to show that Peter claimed power above other apostles. In one place he speaks of himself as a "fellow-elder," (I Peter 5:1.) In the early days of the church an important church council was held in Jerusalem. Peter was there. Had he been Pope, he would have presided, but instead of this we find that he was simply one of the speakers. (See Acts 15:6-29.) Further, Paul once found occasion to rebuke Peter for his behaviour toward Gentiles. (See Galatians 2:11-14.) Would he have done this to a Pope?

The Roman Catholic Church is unknown to history for many years after the days of the apostles. We find during the early centuries that the church gradually became corrupted until finally the preacher in Rome claimed superiority over all others. The title "papa" or "pope"—an abbreviation of "Pater patrum" or "father of fathers" —was applied to many dignitaries in the church in addition to the one in Rome, but in the year 1073 Gregory VII. prohibited others from using this title. And so instead of a term of love it became one of authority.

The gradual rise of the Pope's power is indicated in other ways. In the year 445, Pope Leo I. secured an imperial edict from Valentinian III. giving him the exalted position of spiritual director and governor of the Universal

Church. Leo issued laws for the church as did the emperor for the country.

Excommunication increased the Pope's sway. An *excommunicated person* was *denied* the *sacraments*, which *Roman Catholicism teaches can alone secure his salvation.* He was a *social outcast; to kill him was not murder.* If a king, his subjects need not obey him. This is strikingly illustrated in the case of Henry IV. whom Pope Gregory VII. compelled to humble himself before the head of Roman Catholicism.

The interdict was another weapon used to advantage. An interdicted city was forbidden to have any religious worship, priests could not marry couples nor have burial services for the dead. People must fast, and neither shave nor cut their hair. All must dress in mourning. So the Pope's power increased until it could be said that "the Holy See judged all and was judged of none. The sword of the flesh must obey the sword of the spirit. . . . The Pope taught the creed, gave or withheld crowns on appeal, acted as commander-in-chief of Christendom." ("Papacy and Modern Times," by Wm. Barry, page 22.)

ROMAN CATHOLICISM AND IDOLATRY.

Ex-priest Chiniquy was raised in a Roman Catholic family. He describes the preparation for his first communion. "One day," says he, "the priest said to me, 'Stand up, my child, in order to answer the many important questions which I have to ask you.' I stood up. 'My child,' he said, 'when you had been guilty of some fault at home, who was first to punish you, your father, or your mother?' After a few moments hesitation I answered, 'My father.' 'You have answered correctly, my child,' said the priest. 'As a matter of fact, the father is almost always more impatient with his children, and more ready to punish them, than the mother.' 'Now, my child, tell us who punished you most severely, your father or your mother?' 'My father,' I said, without hesitation. 'Still true, my child. The superior goodness of a kind mother is perceived even in the act of correction. Her blows are lighter than those of the father. Further when you had deserved to be chastised, did not one sometimes come between you and your father's rod, taking it away from him and pacifying him?' 'Yes,' I said: 'Mother did that very often, and saved me from severe punishment more than once.' 'That is so, my child, not only for you, but for all your companions here. Have not your good mothers, my children, often saved you from your fathers' corrections even when you deserved it? Answer me.' 'Yes, sir,' they all answered. 'One question more. When your father was coming to whip you, did you not throw yourself into the arms of some one to escape?' 'Yes, sir; when guilty of something, more than once, I threw myself into my mother's arms as soon as I saw my father coming to whip me. She begged pardon for me, and pleaded so well that I often escaped punishment.' 'You have answered well,' said the priest. Then turning to the children, he continued: 'You have a Father and a Mother in heaven, dear children. Your father is Jesus, and your mother is Mary. Do not forget that a mother's heart is always more tender and more prone to mercy than that of a father. Often you offend your Father by your sins; you make Him angry again you. What takes place in heaven then? Your Father in heaven takes His rod to punish you. He threatens to crush you down with His roaring thunder; He opens the gates of hell to cast you into it, and you would have been damned long ago had it not been for the loving Mother whom you have in heaven, who has disarmed your angry and irritated Father. When

Jesus would punish you as you deserve, the good Virgin Mary hastens to Him and pacifies Him. She places herself between Him and you, and prevents Him from smiting you. She speaks in your favor, she asks for your pardon and she obtains it. Also, as young Chiniquy has told you, he often threw himself into the arms of his mother to escape punishment. She took his part, and pleaded so well that his father yielded and put away the rod. Thus, my children, when your conscience tells you that you are guilty, that Jesus is angry against you and that you have good reason to fear hell, hasten to Mary! Thow yourselves into the arms of that good mother; have recourse to her sovereign power over Jesus, and assured that you will be saved through her sovereign power over Jesus, and be her!'

"It is thus that the Pope and the priests of Rome have entirely disfigured and changed the holy religion of the gospel! In the Church of Rome it is not Jesus, but Mary, who represents the infinite love and mercy of God for the sinner. The sinner is not advised or directed to place his hope in Jesus, but Mary, who saves the sinner! Jesus is always bent on punishing sinners; Mary is always merciful to them! The Church of Rome has thus fallen into idolatry: she rather trusts in Mary than Jesus. She constantly invites sinners to turn their thoughts, their hopes, their affections, not to Jesus, but to Mary!'"

("Fifty Years in the Church of Rome," by C. Chiniquy, pages 57-59.)

Roman Catholics worship a piece of bread! The priest thinks that the bread which he calls the body of Christ has been actually transformed into his Saviour. In the Catechism No. 2, prepared and enjoined by order of the third plenary council of Baltimore for the use of Roman Catholics in the United States, on pages 44, 45 and 46 are given the following questions and answers: "What is the Holy Eucharist?" "The Holy Eucharist is the Sacrament which contains the body and blood, soul and divinity, of our Lord Jesus Christ under the appearances of bread and wine." "What happened when our Lord said, This is my body; this is my blood?" "When our Lord said, This is my body, the substance of the bread was changed into the substance of His body; when He said, This is my blood, the substance of the wine was changed into the substance of His blood." "Is Jesus Christ whole and entire both under the form of bread and under the form of wine?" "Jesus Christ is whole and entire under the form of bread and under the form of wine." "Did anything remain of the bread and wine after their substance had been changed into the substance of the body and blood of our Lord?" "After the substance of the bread and wine had been changed into the substance of the body and blood of our Lord there remained only the appearances of bread and wine." "What is this change of the bread and wine into the body and blood of our Lord called?" "This change of the bread and wine into the body and blood of our Lord is called Transubstantiation." "Does this change of bread and wine into the body and blood of Christ continue to be made in the church?" "This change of bread and wine into the body and blood of Christ continues to be made in the church by Jesus Christ through the ministry of His priests."

This doctrine of transubstantiation is supposed to be taught by Jesus Himself. From Mark's account of the institution of the Lord's Supper by Jesus we copy these words: "And as they were eating, he took bread, and when he had blessed, he brake it, and gave to them, and said, Take ye: this is my body. And he took a cup, and when he had given thanks, he gave to them:

and they all drank of it. And he said unto them, This is my blood of the covenant, which is poured out for many." (Mark 14:22-24.) The priest teaches that the bread in the hands of Jesus became His body and the contents of the cup became His blood. This doctrine is that they were changed even while He lived. The words of Jesus have been taken literally. They forget that the same Jesus said to His disciples: "I am the vine; ye are the branches." Was Jesus a literal vine? Were the disciples literal branches bearing literal grapes? We who oppose Roman Catholicism understand that our Lord meant the bread to represent His body and the cup to represent His blood, just as He meant His reference to the vine and the branches to be taken figuratively.

I am reminded of idolatry in the days of Moses. You recall the time when Moses was on the Mount. The people murmured and Aaron quieted them by making a golden calf. As the people worshipped this god made by the hands of man, they cried out: "These are thy gods, O Israel, which brought thee up out of the land of Egypt." (Exodus 32:4.) In days of old there was a man named Gideon. His father worshipped Baal. Gideon broke down the altar of Ball and for this offence the people were angry. But Gideon's father said: "Will ye contend for Baal? or will ye save him? If he be a god, let him contend for himself, because one hath broken down his altar." (Judges 6:31.)

Baal and the god that Rome creates are helpless to defend themselves. The Greeks made gods of marble or gold; Persians made the sun their god; Egyptians worshipped crocodiles and calves; Hottentots made gods of whalebone; and Roman Catholicism makes her god of bread! They make a god that can not take care of himself! The rats can eat him and he is helpless.

CELIBACY OF PRIESTS.

The Roman Catholic Church attempts to impose celibacy upon its priests. The Catholic Encyclopedia, (Vol. 3, page 481) says: "From the earliest period the church was personified and conceived of by her disciples as the Virgin Bride and as the pure Body of Christ, or again as the Virgin Mother, and it was plainly fitting that this Virgin Church should be served by a Virgin priesthood." We have no reason to consider this to be God's will. In the early days of creation, He saw that it was not good for man to be alone. The Apostle Peter was a married man, and one of the Scripture qualifications of an elder is that he shall be the husband of one wife. (See Titus 1:6.)

Have priests lived lives of purity? It is safe to answer that great numbers have not. Henry III., Bishop of Liege, had sixty-five children, we are told by H. C. Lea in his "History of Sacerdotal Celibacy," Vol. I, page 417. Horace K. Mann, in his books on "The Lives of the Popes in the Early Middle Ages," makes the following acknowledgements: "Another abuse against which the Popes of this period offered strenuous and successful opposition was that by which bishops and priests took to themselves wives, and lived as married men." Some priests married and "it required to suppress it not merely the exhortations of the most virtuous among the clergy themselves, but the authority of the greatest of the Popes, manifested in drastic legislation. This went so far that during the course of the twelfth century, the marriage of bishops, priests, deacons, and even of sub-deacons was decreed to be not simply unlawful, but invalid. And this discipline, enforced by the great Pontiffs of the Gregorian Renaissance, is that in vogue in the Catholic church today." The Catholic Encyclo-

pedia (Vol. 3, page 483) confesses the failure of the Roman Church at times: "We have no wish to deny or to palliate the very low level of morality to which at different periods of the world's history, and in different countries calling themselves Chrstian, the Catholic priesthood has occasionally sunk."

Sins of this sort have not been confined to ordinary priests, but some Popes have been very low characters. Horace K. Mann in the filth volume of "The Lives of the Popes in the Early Middle Ages," on pages 241 and 258 has these statements to make about John XII.: "There can not be a doubt that John XII. was anything but what a Pope, the chief pastor of Christendom, should have been.' A council was held against John. "Others accused him of simony, of consecrating a child of ten years as bishop of Todi, of adultery, of converting the Lateran palace into a bad house, of hunting publicly, of mutilating men, of arson, and of wearing armour. 'All declared—clergy as well as laity—that he had drunk wine in honour of the devil. They said that, in playing dice, he had invoked the assistance of Jove, Venus, and other demons.'" Charles Chiniquy, an ex-priest of very great reputation, is responsible for the statement that "the public statistics of the European, as well as of American nations, show that there is among Roman Catholics nearly double the amount of prostitution, bastardy, theft, perjury and murder, than is found among Protestant nations." If people today were guilty of the crimes of some popes, they would be hung. Think of such men as these being the successors of the apostles! Yet without regard to character, such men as these popes and priests are looked upon as the agents of our Lord in absolving from sin.

The Roman Catholic Catechism, to which I have referred, contains on page twenty-five instructions about the infallibility of the church and the Pope: "The Church teaches infallibly when it speaks through the Pope and Bishops united in general council, or through the Pope alone when he proclaims to all the faithful a doctrine of faith or morals." And no exception is made in the case of men of impure lives. Josiah Strong in "Our Country," (page 68) quotes from Cardinal Bellarmine: "If the Pope should err by enjoining vices or forbidding virtues, the Church would be obliged to believe vices to be good and virtues bad, unless it would sin against conscience."

INFALLIBILITY OF THE POPE.

The meaning of "infallibility" as given in "The Catholic Encyclopedia," (Vol. 7, page 790) is: "Infallibility (in general) exemption or immunity from liability to error or failure; (in particular) in theological usage, the supernatural prerogative by which the Church of Christ is, by a special Divine assistance, preserved from liability to error in her definite dogmatic teaching regarding matters of faith and morals." Later in the same article, we read: "It is well to further explain (a) that infallibility means more than exemption from actual error; it means exemption from the possibility of error ;(b) that it does not require holiness of life, much less imply impeccability in its organs; sinful and wicked men may be God's agents in defining infallibly."

To show how ridiculous an "infallible" pope can make himself when speaking on a subject of which he is ignorant, we need but to refer to Pope Urban VIII. Galileo's doctrine of the motion of the earth was new to this pontiff and in his opinion was absurd. "The infallible decree of the infallible Pope, Urban VIII., against the motion of the earth, is signed by the Cardinals Felia, Guido, Desiderio, An-

tonio, Bellingero, and Fabricicio. It says, 'In the name and by the authority of Jesus Christ, the plenitude of which resides in His vicar, the Pope, that the proposition that the earth is not the center of the world, and that it moves with a diurnal motion is absurd, philosiphically false, and erroneous in faith.'"

ROMAN CATHOLICISM AND EDUCATION.

The Roman Church is opposed to our public schools. Our schools Americanize; theirs sectarianize. Bishop McQuaid is credited with having said in a lecture at Horticultural Hall, Boston, Feb. 13, 1876, that "the State has no right to educate, and when the State undertakes the work of education it is usurping the powers of the church." American money is sought to carry on these sectarian schools.

Protestants will sometimes make the fearful mistake of sending their children to Roman Catholic schools. Of course the promise is made that nothing will be taught that will shake the religion of their children and that their convictions will be respected. A former priest, whose determined stand against Roman Catholicism in later years led to his suffering much persecution, tells us that not much time passes before a skillful effort is made to convert these children, and that among themselves the Romanists say: "Protestantism is not a religion, but rather a negation of religion. When we promise to respect the religious convictions of their children and to do nothing to change their faith, we promise the easiest thing in the world, for we promise not to meddle with a thing which has no existence."

Illiteracy is far greater in Roman Catholic countries than in those where Protestants abound. I have before me a table giving statistics of illiteracy for many countries. Here are some of them:

Germany, 2 per cent.
England, 9 per cent.
France, 11 per cent.
Ireland proper, 21 per cent.
Lower Ireland, 52 per cent.
Hungary, 53 per cent.
Bohemia, 59 per cent.
Upper Italy, 53 per cent.
Lower Italy, 74 per cent.

Mr. Ernest Phillipps of London comments on these figures in this way: "This list proves our contention that Rome is opposed to education in a very striking manner. The illiterates are 52 per cent in Roman Catholic quarters of Ireland, and only 21 per cent including Protestant Ulster. Again, take Italy, the northern portion of that country is not so much under the heel of the Papacy as the southern. The illiterates in the north are 53 per cent, while in the central portion they are 74 per cent. When the writer was in Italy, in 1905, it was noticed that the people in the north of Italy were a finer and superior race to those of the south where popery reigns supreme." Mr. Phillips reduces the percentage of illiterates per thousand voters as follows: England and Wales, 2.97; Scotland, 3.09; and Ireland, 102.09.

Figures prove that like conditions exist in the United States. The census of 1900 shows that among children 10 to 14 years of age, the States having the least illiteracy are Nebraska, Iowa, Oregon, Ohio, and Kansas, and in all these States the Protestants are in the majority. The State having the greatest illiteracy is Roman Catholic Louisiana. It is true that the large number of negroes would have its effect here, but some southern States which have far more negroes, but a Protestant majority are not as illiterate as Louisiana. I refer particularly to South Carolina and Mississippi.

ROMAN CATHOLICISM AND THE BIBLE.

It would seem useless for a good Roman Catholic to "search the Scriptures," for he is taught that the church can make no mistakes in its teachings. "All expositions of Scripture which deny what the Church teaches, in whole or in part, must be unsound and are to be rejected." ("The Tradition of Scripture," by Wm. Barry, page 11.) His time will be wasted if he studies for himself. How much Bible instruction think you is given the student for the priesthood? Hear the words of one who received such training: "If, therefore, I am asked what moral and religious education we received at college, I will ask in return, What religious education can we receive in an institution where seven years are spent without once being permitted to read the Gospel of God? The gods of the heathen spoke to us daily by their apostles and disciples—Homer, Virgil, Pindar, Horace, and the God of the Christians had not permission to say a single word to us in that college." ("Fifty Years in the Church of Rome," by Chiniquy, page 85.)

What has been the attitude of the popes toward the Bible? "Pope Innocent XI. commanded that 'every one should deliver up his Bible to the clergy of the place, who should burn them. Pope Clement XIII. threatened every lay reader of an Italian translation with the galleys, which was certainly not a very pleasant form of exercise. Pope Pius VII. in 1816 said, that he trembled at the spread of the scriptures, and in 1819 said of the distribution of the Bible in the Irish schools that it was sowing weeds and giving corrupt teaching, whereby the children were inoculated with the most injurious poison.' Pope Pius XII. in 1814 speaks of a society generally known as the Bible society, which is spreading over the world the Protestant Bible which is the gospel of the devil. Pope Gregory XVI. in 1844 said, 'We have decided to condemn with apostolic authority every Bible society,' and commanded the clergy to tear the Bible from the hands of the faithful. Pope Pius IX. often condemned the Bible society, saying: 'You reverend brethren, will see with what watchful wisdom you must bestir yourselves to awaken in the faithful a holy horror or such poisonous reading.' You can see very plainly from this evidence that the church is not only opposed to the reading of the Protestant Bible, but is as strongly oposed to reading of the Catholic Bible. In the Catholic church the pope rules the bishops, the bishops the priests, while all three unite in ruling the people.'" ("The Simoon of the Papacy," by Selim Saxton, page 40.)

ROMANISM AND SCIENCE.

Galileo was publicly flogged because he taught the motion of the earth about the sun. Copernicus was excommunicated for his scientific discoveries. Pascal, a man great in thought and philosophy, was excommunicated. And Voltaire, who studied in a Roman Catholic college, lived to fight Rome.

THE CONFESSIONAL.

From those who have suffered come the horrible stories of the confessional. They tell us of questions put to the modest and innocent that give knowledge of evil undreamed of by them. Pure women are made to blush. The requirements of the church place temptations in the way of the priest who may be struggling to live a life of virtue. As regards the questioning of women about secret sins, Chiniquy tells us that he was told by his own confessor that "with the greatest prudence and zeal he must question them on smallest sins, and going, little by little,

as much as possible by imperceptible degrees, to the most criminal actions." He adds that his confessor also said: "You must not be discouraged when, through the confessional or any other way you learn the fall of priests into the common frailties of human nature with their penitents. Our Saviour knew very well that the occasions and the temptations we have to encounter, in the confessions of girls and women, are so numerous, and sometimes so irresistible, that many would fall. But He has given them the Holy Virgin Mary, who canstantly asks and obtains their pardon; He has given them the sacrament of penance, where they can receive their pardon as often as they ask for it. The vow of perfect chastity is a great honor and privilege; but we can not conceal from ourselves that it puts on our shoulders a burden which many can not carry forever. St. Liguori says that we must not rebuke the penitent priest who falls only once a month; and some other trustworthy theologians are still more charitable." ("Fifty Years in the Church of Rome," by Chiniquy, page 591.)

The records of the early days of creation tell that "God made for Adam and for his wife coats of skins, and clothed them." (Genesis 3:21.) The confessional removes the Divine coat of modesty and self-respect.

ASSASSINATION OF PRESIDENT LINCOLN.

"On Friday evening, April 14th, President Lincoln attended Ford's Theatre, in Washington. He was sitting quietly in his box, listening to the drama, when a man entered the door of the lobby leading to the box, closing the door behind him. Drawing near to the President, he drew from his pocket a small pistol, and shot him in the back of the head. As the President fell, senseless and mortally wounded, and the shrieks of his wife, who was seated at his side, pierced every ear, the assassin leaped from the box, a perpendicular height of nine feet, and, as he rushed across the stage, bare-headed, brandished a dagger, exclaiming, 'sic semper tyrannis!' and disappeared behind the side scene. There was a moment of silent consternation. Then ensued a scene of confusion which it is in vain to attempt to describe. The dying President was taken into a house near by, and placed upon a bed. What a scene did that room present! The chief of a mighty nation lay, there, senseless, drenched in blood, his brains oozing from his wounds! Sumner, Farwell and Colfax and Stanton, and many others were there, filled with grief and consternation. The surgeon, General Barnes, solemnly examined the wound. There was silence as of the grave, the life and death of the nation seemed dependent on the result. General Barnes looked up sadly and said: 'The wound is mortal!' 'Oh! No! Gneral, no! no! cried out Secretary Satnton, and sinking into a chair, he covered his face, and wept like a child. Senator Sumner tenderly held the head of the unconscious martyr. Though all unused to weep, he sobs as though his great heart would break. In his anguish, his head falls upon the blood-stained pillow, and his black locks blend with those of the dying victim, which care and toil has rendered gray, and which blood has crimsoned. What a scene! Noble Abraham, true descendant of the father of the faithful; honest in every trust, humble as a child, tender-hearted as a woman, . . . dies by the bullet of the assassin!" ("History of the Civil War," by Abbott, Vol. 2, page 594.)

Where lies the blame for this horrible deed? Investigation shows that the plot was matured in the house of Mary Surratt, 561 A. St., Washington, D. C. In this house lived devoted Roman Catholics. It was here that priests often went and that at least one priest

lived. General Baker in his report says: "I mention, as an exceptional and remarkable fact, that every conspirator in custody, is, by education, a Catholic." It is evident that the priests of Rome devised an elaborate plan for the escape of the conspirators. An an illustration let us follow the conspirator John Surratt. "The priest, Charles Boucher, swears that only a few days after the murder, John Surratt was sent to him by Father Lapierre, of Montreal; that he kept him concealed in his parsonage of St. Liboire, from the end of April to the end of July, then he took him back, secretly, to Father Lapierre, who kept him secreted in his own father's house, under the very shadow of the Montreal bishop's palace. He swears that Father Lapierre visited him (Surratt) often, when secreted at St. Liboire, and that he (Father Boucher) visited him, at least twice a week, from the end of July to September, when concealed in Father Lapierre's house in Montreal. That same Father Charles Boucher swears that he accompanied John Surratt in a carriage, in the company of Father Lapierre, to the steamer 'Montreal,' when starting for Quebec. That Father Lapierre kept him (John Surratt) under lock, during the voyage from Montreal to Quebec, and that he accompanied him, disguised, from the Montreal steamer to the ocean steamer, 'Peruvian.'" The doctor of the steamer 'Peruvian,' L. I. A. McMillan, swears that Father Lapierre introduced him to John Surratt, under the false name of McCarthy, whom he was keeping locked in his state room, and whom he conducted disguised to the ocean steamer 'Peruvian,' and with whom he remained till he left Quebec for Europe, the 15th of September, 1865. If you want to see him, after he has crossed the ocean, go to Vitry, at the door of Rome, and there, you will find him enrolled under the banners of the Pope, in the 9th company of his Zouaves, under the false name of Watson. Of course, the Pope was forced to withdraw his protection over him, after the government of the United States had found him there, and he was brought back to Washington to be tried.'" ("Fifty Years in the Church of Rome," by Chiniquy, pages 726, 727 and 729.)

The assassination of Lincoln was known in St. Joseph, Minnesota, three hours before it occurred! No railroad was nearer than 40 miles and no telegraph office nearer than 80 miles! The proof of this is given in the sworn testimony of Rev. F. A. Conwell, who says the news was given to him by J. H. Linneman, a Roman Catholic, who had charge of the college for young men, under the priests, who were studying for the priesthood at St. Joseph. We also have the sworn testimony of Horace P. Bennett, who says he learned of President Lincoln's assassination from Rev. F. A. Conwell, that Rev. F. A. Conwell gave this information in the presence of J. H. Linneman, and that Mr. Linneman substantiated the statement.

After the bringing together of the many proofs about the part played by Roman Catholics in the killing of Lincoln, we are not surprised to know that Roman Catholicism's policy is always one of persecution if that method be deemed the wise one. "Their policy is very frankly stated by M. Louis Venillot, a distinguished French Roman Catholic writer, highly esteemed at Rome, who says: "When there is a Protestant majority we claim religious liberty because such is their principle; but when we are in majority we refuse it because that is ours." ("Our Country," by Josiah Strong, page 73.)

WHY A GOOD ROMAN CATHOLIC CAN NOT BE A GOOD AMERICAN CITIZEN.

In the early part of this discussion we found that the Pope's power gradually increased until it became exceedingly great. The Bull of Boniface VIII. in 1302, teaches that there is only

one church—the Roman; that there is no salvation for any one outside of it; that Christ gave two swords to the Pope—the spiritual and the material; that his power extends over all kings and all nations and that all are his subjects. It is claimed that the Pope can "command temporal princes and dispose of temporal goods in order to the spiritual good. For every superior can command his inferior."

Hear the words of Lincoln in 1864: "If the American people could learn what I know of the fierce hatred of the priests of Rome against our institutions, our schools, our most sacred rights, and our so dearly bought liberties, they would drive them out as traitors."

The following figures are given us for our Civil War for troops enlisted in the Union Army:

Whole number of troops, 2,128,200.

Natives of the U. S., 1,627,267.

Germans, 180,817.

Irishmen, 144,221.

British, (other than Irish), 90,040.

Other foreigners, etc., 87,855.

Desertions:

Natives of the U. S., 5 per cent.

Germans, 10 per cent.

Irish Catholics, 72 per cent.

British, (other than Irish), 7 per cent.

Other foreigners, 7 per cent.

104,000 of 144,000 Irish deserted after the Pope declared for the Confederacy. Just think of it! If these men had convictions, why did they not hold true to these convictions after the Pope had spoken?

Vicar-General Preston, in a sermon preached in New York, Jan. 1, 1888, said: "Every word that Leo speaks from his high chair is the voice of the Holy Ghost and must be obeyed. To every Catholic heart comes no thought but obedience. It is said that politics is not within the province of the church, and that the church has only jurisdiction in matters of faith. You say, 'I will receive my faith from the Pontiff, but I will not receive my politics from him.' This assertion is disloyal and untruthful. . . . You must not think as you choose, you must think as Catholics." (Quoted in "Our Country," by Josiah Strong, page 66.)

"The revised statutes of the U. S. declare: 'The alien seeking citizenship must make oath to renounce forever all allegiance and fidelity to any foreign prince, potentate, State or sovereignty, in particular that to which he has been subject.' The Roman Catholic profession of faith having the sanction of the Council which met at Baltimore in 1884, contains the following oath of allegiance to the Pope: 'And I pledge and swear true obedience to the Roman Pontiff, vicar of Jesus Christ, and successor of the blessed Peter, prince of the Apostles.' We have already seen how broad is the obligation which the oath lays on the Romanist. Here, then, are men who have sworn allegiance to two different powers, each claiming to be supreme. . . . It is interesting to read in the Canon Law: 'No oaths are to be kept if they are against the interests of the Church of Rome.' And again: 'Oaths which are against the Church of Rome, are not to be called oaths, but perjuries.'" ("Our Country," by Josiah Strong, pages 68 and 69.)

Hear the words of Lafayette: "If the liberties of the American people are ever destroyed, they will fall by the hands of the Catholic clergy."

Hear the prophetic words of our martyred President Lincoln: "I do not pretend to be a prophet. But though not a prophet, I see a very dark cloud on our horizon. And that dark cloud is coming from Rome. It is filled with tears of blood. It will rise and increase, till its flank will be torn by a flash of lightning, followed by a fearful peal of thunder. Then a cyclone such as the world has never seen, will pass over this country, spreading ruin

and desolation from North to South. After it is over, there will be long days of peace and prosperity; for Popery, with its Jesuits and merciless Inquisition, will have been forever swept away from our country. Neither I nor you, but our children, will see those things."

Now is the time to awake out of sleep. Roman Catholicism is not as strong in the world as it once was, but through immigration great numbers of Roman Catholics are coming to this land of liberty. True it is that our country owes debts of gratitude to many men who are ardent members of the Roman Church. But it is also true that noble deeds have been done by men who did not believe in the teachings of any church! It is not the Roman Church that has rendered such service. Some men are good in spite of—rather than because of—these influences.

If any one doubts that this country is in danger, let him investigate how many Roman Catholics have enlisted in the United States Army. And when he finds that the number is very large, let him remember that the words of the Pope will be obeyed before the commands of President or General, before the welfare of the country from which these men receive pay and to which they have sworn allegiance.

For some who have turned from the dakness of this system to the light of Bible truth, comes the information that the Jesuits have organized secret societies almost every one of which is a military organization.

Friends, I have spoken to you as truth demands that I speak. This has been no pleasant task. I have undertaken it because in this course lay the poth of duty. To me it is a call from God. As on the Mount of Transfiguration, the Lord said of Jesus: "This is My beloved Son, Hear ye Him," and the apostles went everywhere telling the world of Jesus and turning men from sin, so now it is my one aim in life to obey my Saviour. He is calling upon His diveded people to unite and as one great body win victories for Him. One thousand pounds of powder scattered accomplish nothing; united their power is tremendous. The waves of the ocean rush with fury against the sands of the beach. These little grains of sand would be helpless alone, but together they form a mighty barrier against the ocean's fury, and the land is safe. The Lord wants a united host. The Master is calling for men. Will you answer the call?

In this conflict, speak for the right, do deeds that are worthy. You will be stronger men and nobler women. You will leave behind you that which is better than riches or the praise of men; an undying influence for good.

"Not myself, but the truth that in life I have spoken,
Not myself, but the seed that in life I have sown
Shall pass on to ages—all about me forgotten,
Save the truth I have spoken, the things I have done.
So let my living be, so be my dying;
So let my name lie, unblazoned, unknown;
Unpraised and unmissed, I shall still be remembered;
Yes—but remembered by what I have done."

Editorial Notes and Clippings

YOUR name, let us say, is John Smith; and you live peaceably at home, in the bosom of your family, attending strictly to your own business.

On one side of you is a war-like neighbor who has nothing against *you*, but who is at daggers' point with another neighbor of yours, living on the other side of your premises.

These two neighbors, at your request and to quiet your reasonable fears, enter into a written contract with you in which they agree that, should they fight, neither the one nor the other will come upon your lot, dash through your house and use you generally as a convenience in getting at each other.

They bind themselves in law and in honor, to leave you out of it, entirely, and to respect your rights as a property holder, as the head of a family, and as a law-abiding citizen.

But, in spite of the written contracts, and in total disregard of your interests and of common justice, one of these war-like neighbors, in the hurry to get at the other, tears up the scrap of paper on which the contract was written, rushes upon your premises, and demands the right to go right through your dwelling.

When you shut the door in his face, and ask that he respect your family *and his own pledged word*, he opens fire on your house, batters down your door, violently enters your home, kills your wife, ravishes your daughter, and drives you into exile, a ruined, heart-broken fugitive!

That is the situation of Belgium.

* * * * * *

Any special pleader who can justify the German attack upon neutral Belgium, can exonerate the strong men who commit crime upon helpless women. If it be right to take from another that which we want, then the logic has an open road—all the way from the hungry thief who takes a loaf, to the lustful brute who takes a woman.

The reasoning which exculpates the German Kaiser for the atrocities committed upon Liege, Namur, Louvain, Termonde, Antwerp and the rural population of Belgium, will not leave a guilty stain on the robber who thinks that he needs your purse, or on the murderer who believes he must take your life.

If the deed of violence is to be excused on the plea of necessity, and the criminal is free to decide for himself when the necessity arises, then there is an end to all law, save that of Might.

All the barriers thrown up by Justice, Mercy, Equity, Christianity, and the impartial *Sense of Right*, melt like wax in the furnace of a self-made Necessity.

It is the sheerest folly to pretend that we do not realize that Militarism, as interpreted and practised in Germany leads to the Law of the Strong.

It leads right back to armed feudalism, the mailed warrior, the fortified castle and the military caste, in which the adage ran,

"He shall *take*, who has the power,
And he shall *keep*, who can."

Under such a dispensation, the weak are at fault for being weak: the strong are right, because they are strong.

* * * * * *

The author and politician whose name has become the synonym of unscrupulous craft, of cynical perfidy, of satanic faithlessness and mockery of morals, is the medieval Italian, who chose the bastard son of a murdering, poisoning, lascivious Pope to be the

hero of his celebrated book, "The Prince."

Of this admirer of Cæsar Borgia, a defender arose in Macaulay, who begins his Essay on Machiavelli thus—

"We doubt whether any name in literary history be so generally odious as that of the man whose character and writings we now propose to consider. The terms in which he is commonly described would seem to import that he was the Tempter, the Evil Principle, the discoverer of ambition and revenge, the original inventor of perjury; that, before the publication of his fatal Prince, there had never been a hypocrite, a tyrant, or a traitor, a simulated virtue or a convenient crime. One writer gravely assures us that Maurice of Saxony learned all his fraudulent policy from that execrable volume. Another remarks that since it was translated into Turkish the Sultans have been more addicted than formerly to the custom of strangling their brothers. Our own foolish Lord Lyttletton charges the poor Florentine with the manifold treasons of the House of Guise and the Massacres of St. Bartholomew. Several authors have hinted that the Gunpowder Plot is to be primarily attributed to his doctrines, and seem to think that his effigy ought to be substituted for that of Guy Fawkes, in those processions by which the ingenious youth of England annually commemorate the preservation of the Three Estates. The Church of Rome has pronounced his works accursed things. Nor have our own countrymen been backward in testifying their opinion of his merits. Out of his surname they have coined an epithet for a knave—and out of his Christian name a synonyme for the Devil."—(Macaulay's Essays, pps. 60-61.)

There is such an exact correspondence between the serene unmorality of Machiavelli and that of the German militarists of the present day, that I beg leave to refresh your memory by quoting the gist of Machiavellianism:

"A prudent prince cannot, and ought not to keep his word except when he can do it without injury to himself, or when the circumstances under which he contracted the engagement still exists. . . . As the generality of mankind are wicked, and ever ready to break their word, a prince should not pique himself in keeping his more scrupously, especially as it is always easy to justify a breach of faith on his part. I could give numberless proofs of this, and show numberless engagements and treaties which have been violated by the treachery of princes; and that those who enacted the part of the fox, have always succeeded best in their affairs. It is necessary, however, to disguise the appearance of craft, and thoroughly to understand the art of feigning and dissembling; for men are generally so simple and so weak, that he who wishes to deceive, easily finds dupes. One example taken from the history of our own times will be sufficent. Pope Alexander VI. played, during his whole life, a game of deception; and notwithstanding his faithless conduct was extremely well known, his artifices always proved successful. Oaths and protestations cost him nothng. Never did a prince so often break his word, or pay less regard to his engagements; and yet he prospered. This was because he so well understood this chapter in the art of government." (Italy Past and Present, W. C. Stafford and Chas. Ball, pp. 340-341.)

If you will compare this with the books recently published by the Kaiser's own "Military Set"—his guides, philosophers and friends—you will see that the Germans of the Imperial Circle, the Demi-gods of the General

Staff, are but assiduous apes of the great Italian, Machiavelli.

* * * * * *

It makes this system of Blood and Iron the more odious, when its advocates quote Jesus Christ in its defense. They represent the Redeemer as having belied, *in one doubtful saying*, the whole tenor of his life and teaching. If he literally came to bring, not peace but a sword, then the angels of the Annunciation misunderstood their message, when they sang "Peace on earth and good-will toward men."

Militarism, as expounded by the German experts, annuls the Golden Rule, the Sermon on the Mount, and the benediction of—"Blessed are the peacemakers."

If Christ came to bring literally a sword, and meant to be understood as literally dividing families into warring factions, then there is no more censure to be visited upon private violence which desolates a home, than upon public carnage which devastates a province.

We are safe and sane, so long as we say that war, public and private, is justifiable in defense of life, liberty and property, against those who manifestly intend to commit a felony upon either.

When we leave *that* mooring, we are adrift upon a shoreless sea.

* * * * * *

No matter what may be thought of Russian designs upon Germany, or of English motives in joining France, the great, tragic, undeniable fact in this war is, that Belgium has been destroyed because she stood upon her vested rights as a treaty-power and an independent nation.

It is not even pretended that she harbored a single hostile thought against her neighbors.

France in 1870 had respected her neutrality. Germany had done the same. France in 1914 renewed her assurances to Belgium. Germany did the same.

Within three days after the German minister had given this pledge, the avalanche of ruin was pouring upon the Belgian frontier.

Germany needed a short cut, and "necessity knows no law." The treaty was not an obligation of honor: it was "nothing but a scrap of paper."

How can questions of legality and morality be discussed with men of that "militarist" school of thought?

* * * * * *

The "British Weekly," aways readable, no matter how we dislike some of its theories, sheds some light in its issue for September 10th, upon the present condition of Germany—

"We propose to say something of two remarkable little books on the mind of Germany which are now being very widely read. They are 'Germany and the Next War,' by F. Von Bernhardi (Arnold), and 'Germany and England,' by J. Cramb (John Murray.). Of these volumes we may say at once that they have proved to be a correct forecast. Before the war they would have been read with incredulity, but now a veil is raised and the foresight of the authors is vindicated. Mr. Cramb's book is made up of notes from lectures delivered by him at Queen's College, Harley Street, in the beginning of last year. Unfortunately, the lecturer's health had already begun to fail when he commenced his task, and in October, 1913, he died. What we have here was taken from scattered notes and from reports. Even under such disadvantages the book has distinct value and vitality. The work of General Van Bernhardi is more limited in scope, but it gives in a clear though diffuse style the views of a distinguished German soldier, who represents the fervent faith of tens of thousands of Germans. Behind Bernhardi there is a philosophy derived from Nietzsche and Treitschake."

Militarism is the gospel of Bernhardi. There must be no rest for the Teuton until he is master of the Universe.

"In order to accomplish this world-Empire of Germany, the accepted morality must be decisively set aside. Bernhardi begins his book by an attack on peace.

To him, peace is petrification and stagnation. War is the fruitful field for magnanimity, heroism, and mercy. The brutal incidents inseparable from every war are negligible in view of the grand result. The State is not bound by the laws of morality."

And so we learn from Mr. Cramb, unhappily dead, and turned to clay—

"Ye have heard how in old times it was said, Blessed are the meek, for they shall inherit the earth; but I say unto you, Blessed are the valiant, for they shall make the earth their throne. And ye have heard men say, Blessed are the poor in spirit; but I say unto you, Blessed are the great in soul and the free in spirit, for they shall enter into Valhalla. And ye have heard men say, Blessed are the peace-makers; but I say unto you, Blessed are the war-makers, for they shall be called, if not the children of Jahve, the children of Odin, who is greater than Jahve."

* * * * * *

If the African census of these United States could be compared with a similar showing for Africa, the results would be instructive.

It was a glorious thing for the savages of the dark continent, when the enterprising mariners of New England exchanged red liquor and red calico with the native Kings of Ethiopia for superfluous tribesmen and burdensome captives.

The negroes who were left in Africa have never shown much more enterprise than the Sioux Indians. True, they muster up courage occasionally and eat a young and succulent missionary; but, on the whole, the country is unprogressive. Nakedness still clothes the land.

In this Republic, however, the colored brother has flourished amazingly, considering the number of times he has had his "rights" trampled on.

Mr. William Randolph Hearst contends that the negro has just as many rights here, as the rest of us; and he argues learnedly that the black man, represented by the Egyptian Sphinx, was the founder of civilization.

Be that as it may, our latest Census (for 1910) shows that negroes own property in this counttry to the amount of $1,144,181,000.

They have nearly trebled their wealth in ten years.

Out of the 2,953 counties in the United States, there are only 110 in which there are no negroes.

Of the 9,827,763 negroes, 7,138,534 live in the country.

To every 100 persons in the Union, there are 10 blacks.

As the greater number of these colored folk, and the greater part of their wealth are in the Southern States, the official report is an eloquent reply to those who accuse us Rebels of mistreating old Cuff.

The truth is, nine-tenths of the trouble between whites and blacks in the South grow out of the questions of *political privileges, and social equality.*

On those two questions, there can be no compromise.

* * * * * *

"We have gone down to Mexico to serve mankind, if we can find the way."

We are still there. We have not yet found the way: we are waiting for it to turn up.

Our endorsement of Admiral Mayo's demand for a salute to his flag, led us so far afield that we have not yet seen our way back to sanity.

While we are waiting at Vera Cruz, the Catholic magnates who control President Wilson, (through the adroit Jesuit, Joseph Patrick Tumulty,) are endeavoring to make good use of General Funston and his troops.

At a monster meeting held in Baltimore, the high-priests of the Italian church passed resolutions demanding the protection of this Government for the detested foreign priests who are so deservedy hated by the Mexican people.

The Baltimore meeting appointed a delegation to visit the White House and put their requirements before our President.

The results were quickly evident in the written demands placed upon General Jesus Carranza, Chief of the Constitutionalists.

As reported in the press despatches, they are as follows—

First—Are you going to re-assess the citizens of Vera Cruz for municipal taxes already paid by them to the United States and will you re-collect the customs duties already collected by the United States at Vera Cruz?

Second—What arrangements are you willing to make with the United States regarding the $1,000,000 of customs collected under Gen. Funston's regime, on which France has a first lien?

Third—What guarantee will you give for the general protection of foreigners in Vera Cruz, the clergy and other refugees there?

Let us remember that Mexico is an independent nation with exactly the same right to manage its own business, as we have to manage ours.

Admiral Mayo was in the wrong when he sent his men ashore at Tampico without having asked leave, for Mexico was in a state of civil war, and martial law was in force.

Nobody believes that Admiral Mayo needed any oil for his battle-ship, or that there was any other valid reason for the presence of American marines on that hostile ground.

But we demanded a salute to our flag, did not get it, and then threw our Dove-of-Peace sermonizing to the winds. Wilson and Bryan, the peace-makers, plunged into bloodshed, over a pitiful question of military etiquette, and about three hundred innocent people were killed.

Taking advantage of our own wrong, we levied taxes on Mexican property, collected customs at a Mexican port, and maintained our rule over a Mexican city.

We now demand that Jesus Carranza ratify all we have done.

If he refuses our demand, what will we do?

If he asks us to explain why we demand of him, a free Mexican, the protection of Mexican priests in Mexico, what can we say?

These Mexican priests and nuns are not American citizens. They are nothing to us. It is an extraordinary piece of insolence for Cardinal Gibbons, Bishop Schrembs ,Archbishop Ireland and other *sworn subjects of the Italian pope* to demand that our Government use its power to protect these Mexican priests and nuns.

Cardinal Gibbons is himself the sworn subject of a foreign potentate. So are Cardinals Farley and O'Connell. So are all the Romanist bishops. So are all the Catholic priests.

Yet these false Americans, *with treason latent in their hearts*, are trying to so prostitute the powers of this Government as to make it an obstacle to the progress of liberty in Mexico.

It is an amazing thing that Wilson and Bryan should require General Jesus Carranza to give guarantees in behalf of *one class* of Mexican citizens, to-wit—*these depraved Spanish priests.*

These priests brought about the intolerable conditions that caused the revolution, just as those abominable beasts, the Spanish friars, caused the insurrection in the Philippines.

If we are to protect these greedy, lecherous and tyrannical priests *in Mexico*, why not in Portugal? Why not in all countries?

* * * * * *

Inasmuch as the Roman Catholic control of our Federal Government is becoming more and more apparent, and inasmuch as this Mexican tangle is likely to become more and more complicated, it is well worth your while to consider the subject in its historical perspective.

After Cortez had beaten the simple, and practically unarmed natives into

submission, the Spanish grandees and the Spanish priests divided the spoils. Not only was the land taken, but the Indian was reduced to slavery. It was the native who tilled his native soil for the enrichment of the foreign marauders, the soldiers and the priests.

Indian labor cultivated the fields: Indian labor worked the mines: Spanish grandees and Spanish prelates stood guard and relieved the peon of all he made, over and above a scant living.

How many atrocities were committed under this system, and how many Indians perished under it. God only, knows.

The share of yearly plunder sent to the Kings of Spain amounted to an average of $6,800,000, for 300 years. The prodigious sum total, was $2,040,048.426, *according to the royal Proclamation printed at Havana, 6th September*, 1831.

If the distant King of Spain derived such an income from the land, minerals and labor of the subjugated Mexicans, what was the revenue of the local grandee who managed the estates and the mines? What was the revenue of the local priest who imposed *his* tax upon grandee and peon alike? It was stupendous!

At the time of the census of 1793 the twelve bishops in Mexico had assigned to them by the State for their support the sum of $539,000 a year— or nearly $50,000 apiece!

These twelve modern disciples of the homeless teacher, Jesus Christ, were as flagitious a dozen of gamblers, fornicators and bloodsuckers as ever wore the robe of cardinal in the Vatican.

In 1850 the wealth of this rotten Mexican clergy had vastly increased. According to the report of Senor Lerdo de Tejado, *First Official de Ministeria de Fomento*, approved by the Mexican Society of Geography and Statistics, there were, 1 Archbishop, 12 Bishops, and 3,210 other priests, monks, friars, &c. There were 146 monasteries, and 59 nunneries, in which were 1,139 monks, 1,541 nuns, "740 young girls," and 870 servants.

To maintain these 3,223 ecclesiastics, $20,000,000 was annually appropriated.

Besides, these convents and monkeries owned enormous estates which yielded regal revenues.

The clergy also reaped immense incomes from lotteries; fees for baptisms, marriages, funerals, &c,; sales of indulgences, blessed medals, wax, ribbons, scapularies, and other popish knick-knacks; also, gifts at shrines, death-bed bequests, &c.

In the federal district of Mexico City alone, the Roman Catholic clergy owned property valued at $50,000,000.

The Archbishop of Mexico managed to exist on a yearly allowance of $130,000!

The successors of these plutocratic disciples of Christ are the men who financed the overthrow and murder of Madero!

They financed, and colluded with Huerta in every crime that he perpetrated. They did it to maintain their own debasing grip on Mexican labor, Mexican wealth, *and Mexican women.*

These are the guilty wretches that Wilson and Bryan have set out to protect!

In the year 1895, while Grover Cleveland was President of the United States, *ten heretics were burned in Mexico.*

They were put to death by fire because they were adjudged to be enemies of the Roman Catholic church.

One of the victims of this Holy Roman holocaust WAS AN INFANT.

The priests demanded the death of these heretics in the name of the Virgin of Gaudaloupe!

These victims who refused to conform to popery were not lynched by a mob of 4th Degree Knights of Columbus: they were judicially tried

and condemned by the Catholic judge of the Catholic town of Texacapa.

The names of the men thus burnt were Nicholas Hernandez, Juan Tomas, Martin Santiago, Juan Tomas, Jr., Jose Manuel and Casper Hernandez.

The women burnt were named Maria Juana, Maria Magdalena, and Maria Concepcion.

These nine grown men and women, and the child who was a mere babe, *were put to death by judicial process and by fire, under THE LAWS OF THE POPISH INQUISITION.*

The facts were published as an item of news in the New York World, and other papers. (Nov. 5, 1895.)

Cardinal Gibbons was in office *then*, as the premier American prelate of Italian popery.

Did he *then* demand religious liberty in Mexico?

Not at all.

The good Pius X. was *then* in office as Holy Father.

President Wilson testifies to his having been a "pure and gentle character," whose "unaffected piety, and broad and thoughtful sympathy with his fellow men. . . . attracted to himself the affectionate regard of all who felt his world-wide influence."

Did the pure and gentle Pius utter one word of rebuke to the Roman Catholic authorities of Mexico who murdered that infant and those nine "heretics?"

Not a word. On the contrary, *those Mexican priests were following the teachings approved by this pure and gentle Pope!*

It has been only nine years since the Mexican priests were using fire, in carrying out *their* oaths to persecute heretics to the utmost; and the American priests were silently acquiescent, because *their* oath is the same, *AND THEY WOULD USE FIRE ALSO, IF THEY COULD.*

* * * * * *

Bishop Limbrosi of Milan, in the "Sword of Jesus," Nov. 12, 1913, says:

"In the decretals of the HOLY SEE on heresy are some propositions of most momentous consideration. The doctrine of DEMOCRACY is growing with such rapidity that the church is threatened with disruption. Socialism is the one and only foe to the Hierarchy, for Socialism alone embraces the principles of full democracy. In the United States recently Socialism has reached a menacing attitude, and is advancing toward the establishment of popular government. President Wilson and his co-rulers, like his excellent predecessor, Mr. Taft, are giving full assurance to the Holy Catholic church that in the event of a conflict arising between the inflamed masses and the pope over a question of authority, that they will give defense to the church; but this sentiment is not shared by the mob of citizenry in that country strong enough to be absolutely sure of the loyalty of the Americans to the same cause supported by the President and his cabinet."

* * * * * *

Edward Clayson, Sr., the veteran editor of the Seattle, Wash., *Patriarch*, was a soldier in the Crimean War. In view of the international sensation created by the sinking of three English cruisers by one German submarine, the following item in the *Patriarch* is interesting:

"Yes! that's what we said. The editor of this paper *witnessed the first submarine explosion that ever took place in the history of the world*, upon an English man-of-war, the Magician, sixty years ago in the Gulf of Finland during the Crimean war. Had she been built of iron instead of wood she must have gone down. As it was, she was beached upon Seskar Island—a small island right in sight of Consbradk—and the divers patched her up

"THE POPISH BARGAIN COUNTER"

with oakum and canvas which enabled her to steam slowly to England and go into dry dock for repairs."

Brother Clayson remarks, further:

"*The Prussian Military Machine*" *and some* "*American Machines*," this is a new development, or at least, a new information of an old organization, given to the world of late, through the devastating work of the devil, now ravaging the whole world, directly, and indirectly. Even we in America are bearing our part of it. We are sacrificing no human blood on account of it, but we are being *placed in bondage* on account of it; our industries, and all our peaceful vocations are paralyzed on account of it. Such is our close alliance with the world today. "Carnegie," returning to New York, a few days ago, tells us that: it is the "*Prussian Military Machine*" that is responsible for this wicked war, and not the Kaiser. This "German Machine," then, it appears, is a greater power than the Bundesrath, the Reichstag, and the Kaiser all put together. Andrew Carnegie says: "The Kaiser did his best to stop the war," but, as appears, the *Machine said No!* We are It! So, in substance, this is the true situation; the "Machine" says to the Kaiser: You can be the "War Lord," but we, the "Machine," are the power, and "we want war" and we are going to have our own way about it. So the Kaiser was "between the devil and the deep sea;" he must either have war with the world, or face a military insurrection in his own country. Alas, for a "Machine," either civil or military. Look at the "Machine" of New York, during the last half a century! Behold its work of iniquity; its records of crime embraces the whole criminal code, from petty theft to murder. The "Tammany Machine" of New York is no worse and no better than any other "Machine" of its kind in America. All these "Machines" (organizations) are conspiracies against the commonweal, no matter how great they are or how small they are, or where they are located. They are conspiracies!

Have Cardinal Gibbons and his religious-liberty recruits ever called the attention of President Wilson and Secretary Bryan to the organic law of Peru, a constituent member of the Pan American Union, whose Director-General is that busy, ubiquitous person, John Barrett?

The law of Peru reads thus—

"The nation professes the Catholic and Apostolic Religion, and the State protects it *and does not allow the public exercise of any other.*"

Brother Gibbons could raise quite a howl against this Peruvian law, if he had a mind to.

Mr. Bryan is having his son educated by the Jesuits at the Georgetown University. The Protestant Colleges are not good enough for William Jenkins and his boy.

The following letter indicates that "the Dean Prefect of Studies" is a little weak on English grammar, strong as he may be in canonical popish law:

OFFICE OF THE DEAN
PREFECT OF STUDIES
GEORGETOWN UNIVERSITY
WASHINGTON, D. C.
THE COLLEGE.

March 29th, 1913.

Mr. J. N. Lentz,
U. S. S. Michigan, U. S. N.

Dear Sir: As "Les Miserables" is on the Index, Catholics are expected not to read it. Your endeavors to know and to do what is right is most praiseworthy. I am sure you will be able to obtain literature quite as interesting as that which you put aside from a sense of duty. I am,

Very truly yours,
J. B. CREEDEN.

The "Index" is the list of forbidden books. *Les Miserables*, the masterpiece of Victor Hugo, paints the priests too realistically to please *them*.

* * * * * *

GERMAN EMPERORS GIFT TO THE POPE.

Exact Replica of Constantine's Labarum for a Roman Church.

(By Catholic Press Association Cable.)

Rome, July 14, 1914.

The German Emperor has presented to the Holy Father an exact replica of the Labarum of Constantine. It was designed by Mgr. Wilpert last fall and its execution was entrusted by the Emperor to the Benedictines of Maria Laach, who have faithfully performed the task. Last Saturday Count von Spee, the Prussian Minister to the Vatican, representing the Emperor, offered the Labarum for the Pope's acceptance. The Holy Father admired the work immensely, for the copy is a masterpiece of the jewellers art and is enriched with many precious stones. The Pope thanked the Emperor very heartily and in accordance with the donor's intention the Labarum will be set up in the new Church of the Holy Cross, at Ponte Milvio, which was built in commemoration of the Constantinian centenary and opened for worship for the first time on Sunday. After the audience Count von Spee visited Cardinal Merry del Val who handed him the insignia of the Order of St. Gregory the Great.

* * * * * *

How would you enjoy being alive and breathing heavily under the following rules and regulations—you being a harmless neutral, occupying your own house, in your own country, and the rules being prescribed for you by invaders stronger than yourself?

The following notice posted in the Commune of Grivegnee, near Liege, when first occupied by German troops, contains what may be said to express the quintessence of militarism:

IMPORTANT NOTICE.
COMMUNE OF GRIVEGNEE.

Major Dieckmann gives notice to the persons present that:

(1.) Before 6 P. M. on the afternoon of Sept. 6, 1914, all arms, munitions, explosives, and fireworks still in possession of the citizens shall be given in at the Chateau des Bruyeres. Whoever does not do this will be liable to the penalty of death. He will be shot on the spot, or executed, unless he can prove that he was not to blame.

(2.) All inmates of inhabited houses in the places of Beyne, Hensay, Bois de Breux, and Fleron must be indoors at nightfall (today from 7 P. M., German time.) The aforesaid houses must have lights kept burning as long as any inhabitant is still about. The doors must be shut. Any one not obeying these orders exposes himself to severe penalties. Resistance to the orders entails the penalty of death.

(3.) The Commandant must not meet any difficulties when domiciliary visits are made. All rooms must be thrown open on the summons. All opposition will be severely punished.

(4.) From 9 A. M. on Sept. 7, I shall permit the houses of Beyne, Hensay, Grievegnee, and Bois de Breux to be occupied by the former inmates, as long as no formal prohibition to stay in them has been pronounced to the aforesaid inhabitants.

(5.) In order that it may be certain that no abuse is made of this permission, the Burgomasters of Beyne, Hensay, and Grivegnee must draw up at once a list of persons who will be kept as hostages, changed every twenty-four hours, in Fort Fleron. The first list to be drawn up for the hours 6 P. M., Sept 6, to 6 P. M., Sept. 7. The lives of these hostages are at stake if the population of the above-named communes does not keep quiet under all circumstances.

During the night it is strictly forbidden to make any signals with lights. Bicycles may only be used between 7 A. M., and 5 P. M. (German time.)

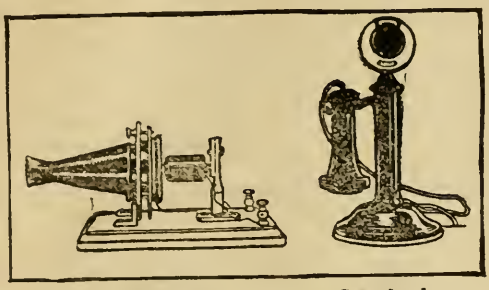
(6.) I shall select, outside the lists given me, persons who from noon on one day to noon on the next have to stay as hostages. If the relieving hostage does not appear punctually, the first hostage will be detained for another twenty-four hours in the fort. After a second twenty-four hours he may be shot if his substitute does not appear.

(7.) In the first class among hostages will be placed the priests, the Burgomasters, and the members of the Administration of the communes.

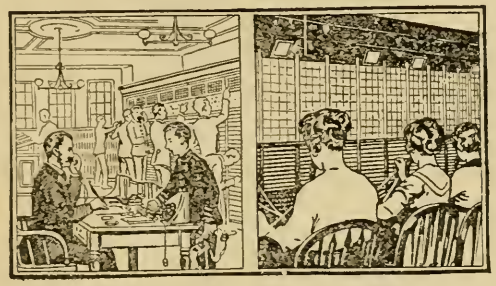
(8.) I require that all civilians moving about in my sphere of command, and especially those of Beyne, Hensay, Bois de Breux, and Grivegnee, shall show respect to German officers by taking off

How the Public Profits By Telephone Improvements

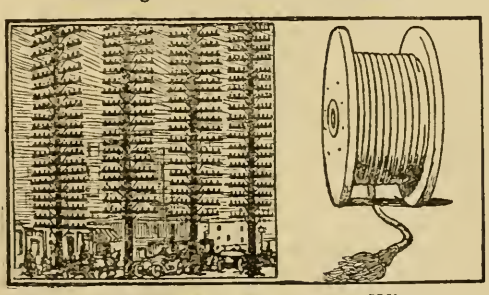
Here is a big fact in the telephone progress of this country:



Original Bell Telephone 1876 — Standard Bell Telephone To-day



Early Telephone Exchange — Typical Present-day Exchange



If City Wires Were Carried Overhead — 800 Wires in Underground Cable

Hand in hand with inventions and developments which have improved the service many fold have come operating economies that have greatly cut its cost.

To appreciate these betterments and their resulting economies, consider a few examples:

Your present telephone instrument had seventy-two ancestors; it is better and cheaper than any of them.

Time was when a switchboard required a room full of boys to handle the calls of a few hundred subscribers. Today, two or three girls will serve a greater number without confusion and very much more promptly.

A three-inch underground cable now carries as many as eight hundred wires. If strung in the old way, these would require four sets of poles, each with twenty cross arms — a congestion utterly prohibitive in city streets.

These are some of the familiar improvements. They have saved tens of millions of dollars. But those which have had the most radical effect, resulting in the largest economies and putting the telephone within everyone's reach, are too technical to describe here. And their value can no more be estimated than can the value of the invention of the automobile.

This progress in economy, as well as in service, has given the United States the Bell System with about ten times as many telephones, proportionate to the population, as in all Europe.

AMERICAN TELEPHONE AND TELEGRAPH COMPANY
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One Policy *One System* *Universal Service*

their hats and bringing their hands to their heads in a military salute. In case of doubt whether an officer is in question any German soldier should be saluted. Any one failing in this must expect a German soldier to exact respect from him by any method.

(9.) German soldiers may search carts, bundles, &c., belonging to the inhabitants of the district. All disobedience will be severely punished.

(10.) Any one who knows that a greater quantity than 100 litres of petrol, benzine, benzol, or similar liquors is stored in any place in the above-named communes, and fails to give notice to the military commandant, when there is no doubt about the place or the quantity, incurs the penalty of death. Only quantities above 100 litres are in question.

(11.) Any person not obeying without delay the order, "Hold up your hands," is liable to be put to death.

(12.) The entry of the Chateau des Bruyeres and its avenues is forbidden on pain of death, from dusk to dawn, (at present from 6 P. M., to 6 A. M. German time,) to all save soldiers of the German Army.

(13.) During the day the Chateau may only be entered by the northwest gate, where the guard is, and only by persons with tickets. All assembly in the neighborhood of the guard house is forbidden in the interest of the population.

(14.) Any one who circulates false news which might injure the morale of the German troops, and also any one who in any way tries to take measures injurious to the German Army, is held suspect and may be shot on the spot.

(15.) While by the above directions the inhabitants of the region round Fort B. III. are menaced with severe penalties if they break these rules in any manner, these same inhabitants may, if they conduct themselves peaceably, count on benevolent protection and succor on all occasions when they may be wronged.

(16.) A requisition for a fixed quantity of cattle will be made daily between 10 and 12 and 2 and 3 at the Chateau des Bruyeres at the office of the cattle commission.

(17.) Any one who under the aegis of the emblem of the Swiss Convention (i. e., the Red Cross!) harms or tries to harm the German Army will be hung on discovery.

DIECKMANN,
Major-Commandant.

(Correct Copy.
VICTOR HODEIGE, Burgomaster.)
Grivegnee, 8-9-1914.

HISTORY REPEATS ITSELF.

"History repeats itself." Such is the adage: did you ever stop to think what it meant? Reduced to its last analysis, it means no more than this: that mankind is continually forgetting the lessons of experience and is continually having to learn them over again. What one generation learned by bitter experience, the next generation forgets; and the third has to learn it anew. Whereupon some blundering fool of a historian says, "History repeats itself." History does nothing of the sort. It is mankind which repeats itself, running blindly into the same mistakes from century to century.

Our fathers learned certain political lessons and embalmed them in our organic law, but our sons do not grasp their meaning. To most of the present generation the precious principles of the Constitution are meaningless phrases.

"Church and State must be kept separate," our fathers said. What is meant by it? Few know; few care. To our fathers the words has a profound meaning, driven into their minds and hearts by terrible experience in the Old World. But to our sons the words convey no meaning, and the union between Church and State is growing closer in America every generation. Another generation will see a revival of church tyranny. The priesthood will deny to the laity freedom of thought, speech and conscience, just as it has always done when it could. When the time comes, the struggle for liberty of conscience will again be fought, and again (we trust) be won, but with immense sacrifice of blood and treasure. In that event the State will again divorce itself completely from church affairs, and the fool historian will chirp, "History repeats itself,"—when the fact is that mankind had merely forgotten one of its lessons and was forced to learn it all over again.—Editor.

BUSINESS CHANCES

FREE FOR SIX MONTHS—My special offer to introduce my magazine "INVESTING FOR PROFIT." It is worth $10 a copy to anyone who has been getting poorer while the rich, richer. It demonstrates the REAL earning power of money, and shows how anyone, no matter how poor, CAN acquire riches. INVESTING FOR PROFIT is the only progressive financial journal published. It shows how $100 grows to $2,200. Write NOW and I'll send it six months free. H. L. BARBER, 458, 20 W. Jackson Blvd., Chicago.

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